

The Church at Work

Clarence H. Benson

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THE CHURCH AT WORK

The Church at Work

Practical Methods for Building Up the Church
and Increasing Its Efficiency

BY

CLARENCE H. BENSON

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*Affectionately dedicated to
my wife, who has so greatly
inspired and assisted me in
the work of my pastorates.*

THE CHURCH AT WORK



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FOREWORD

The writer is a son of the manse. His great-grandfather and grandfather were Moravian missionaries among the Indians. As a frontier missionary his father built four church edifices, organized a dozen congregations and Sunday-schools, and started sixteen young men, including his son, into the ministry.

The circumstances which required that the years of training be interspersed with secular employment proved more of a blessing than a hardship. It was during this time that the writer served as an apprentice on a newspaper, ultimately publishing a county weekly. Later he had the privilege of serving in the advertising department of the largest milling concern in the world. It was here that he became impressed with the splendid organization and efficiency of a successful business establishment, which later was to furnish him many suggestions for the enlargement and betterment of the church.

While the manuscript, *The Church at Work*, has been primarily prepared as a text for students, may it not also suggest to pastors a program of activities and stimulate church members to be participants in these activities?

W. P. WHITE, D.D.

President Bible Institute of Los Angeles.

INTRODUCTION

Why should not the church be as efficiently organized and effectively administrated as any successful business enterprise? Granted that the secret of the church's efficiency is the presence and power of the Holy Spirit, that does not excuse the indifference, indolence and inactivity that prevails among so many of its members. If the work of the church is the largest, the most important and permanent business on earth, surely it should receive our closest study, our noblest efforts and our highest and holiest enthusiasm. No man more highly magnified the work of the Holy Spirit than D. L. Moody, and yet he firmly believed that there was no better way to wake up a slumbering church than to set its members to work. "One man," said he, "will wake up another in waking himself up."

But above the importance of presenting to the world a wakeful and working church is the reflex influence upon the workers themselves. God's purpose in calling Christians to be laborers together with Him is not merely that the apparent work which He sets before them may be accomplished; it is rather that in the accomplishment of this work we may be prepared for our chief and ultimate service in the age to come. The discipline and development of the worker is of even greater importance than the work. The church exists for the training of workmen quite as much as the accomplishment of work.

—C. H. B.

CHAPTER I

WHAT IS THE WORKING CHURCH?

WHAT do we mean by the working church? Surely by this we do not infer that the church is altogether inactive and idle. Are not the achievements of the church apparent on every hand? When our first census was taken in 1790 only four per cent of the population were on Protestant rolls, compared with twenty-five per cent today. For every community supporting a church there were five communities that were churchless. The value of church property in 1900 exceeded the wealth of America under Jefferson, while our gift to foreign missions in one year was nearly double what was paid for the great Louisiana territory. More money is now spent for religious purposes in one year than the nation produced during the first four years under the Constitution.

In 1890, thirty-four of every hundred of the American people held membership in some church; in 1927, forty-five in every hundred were church members. Indeed, so rapidly have the churches grown both in number of organizations and in point of communicants, that the increase in church membership has been greater than the marvelous growth of the population. Every year the Christian people raise one billion dollars, of which three hundred million is contributed for church edifices. Bankers declare that churches are the safest risks, that there is no better security than the loyalty of the American people

to their church. Scarcely ever in the history of the nation has a church found it necessary to default on payments due for building.

Not only do we have evidence of the working church in its growth and loyalty and benevolences, but there are innumerable by-products which testify to its activity. What are the Y.M.C.A., Y.W.C.A., the Red Cross, foreign missionary movement and a countless number of eleemosynary organizations but the outgrowth of the church? One hundred and six out of the first one hundred and eight colleges of America were founded by the church, and even today what a vast number of educational institutions are supported by the church. Take away the church members who are administering or contributing to any of the above institutions, and what would they amount to? Truly the church is at work.

But the achievements of the church, immense and important as they may be, are being accomplished by only a mere fraction of its potentiality. The power of the church may be likened to the incalculable, incomprehensive and incessant energy of the sun, and its activities to the feeble fraction of power that reaches the earth after traveling the inconceivable distance of 92,700,000 miles. Important as is the heat and light of the sun in sustaining life upon this planet, the earth receives only 1/2,200,000,000 of its stupendous energies.

The world knows little about the working church at its best. It sees but one light illuminated in the great chandelier of lamps, but one cylinder operating in the high power car, only one wheel turning in the great factory.

WHAT IS THE WORKING CHURCH? 23

Truly the prophet of old needs to lift up his voice once more today and cry, "Awake, awake, put on thy strength, O Zion."

WHERE THE CHURCH FAILS

The failure of the church to put on its strength is apparent from a study of the following statistics:

1. Church finance provided by less than half of members.

The current expenses of the church are provided by about half the members. The missionary and benevolent contributions come from about one-third of the membership. A careful examination of subscription lists reveals the fact that the average church membership has been partly pauperized because a mere fraction provide sixty-five per cent of its contributions. For the great world-wide missionary movement church members average a gift of but one cent a week.

2. Only half of church property in full use.

Church property, valued at \$1,750,000,000, in most cases, is not used more than one day a week. No American business concern could possibly afford to have so much idle capital invested. Overhead expenses at least should demand a larger use of this valuable church property.

3. Church members attend irregularly.

Not more than one-third of the membership of the average church is consistent in its attendance upon the activities of worship, and not more than ten per cent of the population hear a Protestant sermon weekly. On the

other hand, the latest reports state that 100,000,000 persons attend 20,000 movie theatres every week. An equivalent to nearly the entire population of the United States is reached every week by the movies,—not a fraction of that number by the church.

4. Only one-third of Protestant children receive religious instruction.

Now that there is little if any religious instruction in the American home or school, the church is the only institution providing for the moral and religious training of childhood and youth. Despite this important responsibility that has been committed to its charge, two out of three of our Protestant children are not enrolled in Sunday-school, and only twenty per cent of the Sunday-school scholars join the church.

5. Three million less men than women in the church.

Christ chose men to be disciples and set them about manly tasks. Thousands of our men have been lost to the church because they have not been assigned the heroic and manly tasks of life. For years the church has been content to labor for women and children, until the world has come to look upon everything religious as only worthy of the effeminate and weakminded. The largest business, and most important and permanent, in which a man can engage is the bringing about of the will of God on earth as it is in heaven. When the church is consistent in presenting it as such, no man will be content to hold stock in such an enterprise in the name of his wife. When Chris-

tian living is preached as the highest, noblest and heroic thing for men to do, men are going to do it.

6. A large proportion of Protestant churches without pastors.

In one denomination, which is unusually well supplied with ministers since many men from other denominations are constantly applying for admission, it was reported last year that 2,998 of the 9,581 churches were vacant. The Christian ministry today offers the greatest opportunity and the greatest reward of any calling in the world. The failure to properly and persistently present its claims is responsible for the poverty of the pastorate. A greedy world is calling men by an offer of vast material gains, and to the young men of no moral force, spiritual vision, or power of character, that appeal will be all-powerful. But where the church has presented the ministry as the high calling of God with the opportunities of making an indelible and eternal mark upon the world, men have never failed to respond.

7. One-third of Protestant churches without additions.

An abnormally large proportion of churches are literally at a standstill. Three leading denominations, totaling 35,645 churches, last year reported 11,394 of these, or thirty-two per cent, having no accessions. There is something radically wrong when a business as important and as permanent as that represented by the church reports no progress from such a large proportion of its constituent parts.

8. Protestant churches lose from twenty to fifty per cent of members annually.

This is the most serious problem of the church. If it cannot enlarge its business, at least it should retain its trade. For years about half as many people have been in one way or another excluded and erased as were annually added. Exclusion and erasing are cowardly and unchristian acts at the end of an unloving relation. Many of the people thus dropped or excluded could be easily helped if the church had been more concerned about their religious life.

Members cannot be carelessly dropped from the roll of the church. There are only two ways in which they can be removed. One is by death and the other is by union with some other ecclesiastical body. These unwarranted removals from the church roll constitute one of the church's greatest problems and one of the most significant reasons for a rigid examination of its life and work.

WHY THE CHURCH FAILS

The above failures of the church to function in its full capacity may be traced to four general deficiencies:

1. Lack of spiritual power.

The church is a divine institution and it is never more impotent than when it forgets this important fact. When Thomas Aquinas visited medieval Rome he was shown through all the sumptuously furnished rooms of the papal palace. He became almost as much fatigued and dazed as the Queen of Sheba when she had been overwhelmed with the riches of Solomon's kingdom. Then it is related

that the proud pope remarked, "The church cannot say any longer, 'Silver and gold have I none.'" To which Thomas Aquinas quietly replied, "No, indeed; but neither can the church now say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

Men, money and machinery cannot take the place of spiritual power. Here is a railroad train that has to be moved. "Bring another engine," says one. "And another, and another." The engines are brought but the train does not move at all. What is the matter? There is no steam in the boiler. We do not want more engines, but we want steam in what we have. Of what service would be a great network of traction lines if the cars did not have contact with the power station? Many a church is not functioning because its membership is not in close contact with the power of the Holy Spirit.

2. Lack of expectation.

Church life today in most instances is based upon the negative rather than the positive expectation. The average church does not really have any expectation that every member will produce a life of faith and works. Many churches receive new members without any expectation that they will attend regularly, give systematically and serve in some capacity. When there is no expectation there is no realization. As long as churches are content to receive members upon this basis a large number will continue to be inactive.

When the sainted Dr. Hall was pastor of the Fifth Avenue Presbyterian Church, a young man approached

him after his sermon one Sunday morning and expressed a desire to unite with the church. He said he was a very busy man who wanted to belong to a stylish church where he could come on Sundays and listen to fine sermons and good music, only they must not ask him to do anything.

"You are mistaken, young man, in your church," said Dr. Hall. "The church you want is up here in the next block. This is the Fifth Avenue Presbyterian Church, but if you go up a little farther you will find the Church of the Sacred Rest." There was expectation in this church that its members should have some obligations and should be held responsible for them. The working church is one that has large expectations of its members and lovingly helps each one to fulfill them.

Then there must be an expectation in the heart of every member that the program of the church has the assurance of success. The minute a church begins to doubt the possibility of its progress or the accomplishment of a well thought out program, that minute it places itself where God cannot use it. The minute a church confesses that it cannot enlarge its membership, increase its contributions, improve its Sunday-school, that minute it has denied its faith in God's purpose and power. Nothing succeeds like success, and when the members of the church believe in its ultimate triumph they have gone a long way toward convincing the community of this fact.

Suppose a merchant began to whine and complain to every customer that business is not as good as it used to be; that the people who trade with him are not like the people who used to come into his store; that all the good

people had died or moved away, and that the new folks in the neighborhood are inferior. How long would such a man keep his business? When we hear the members of the church talking in this way about its problems, we are reminded of the report of the ten spies and the discouraging effect that their doleful tales had upon Israel. How can God use them? It is only the people of faith like Joshua and Caleb that have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, in weakness were made strong." "Plan great things for God" was one of the immortal utterances of D. L. Moody, and the accomplishments of his life and memorials of his work loudly proclaim the greatness of his faith. "England expects every man to do his duty" was the last public utterance of Lord Nelson, Britain's greatest naval hero, and the church must have fully as great expectation of its members if its accomplishments are to be more decisive and far-reaching than the battle of Trafalgar.

3. Lack of training.

When we are in search of a Sunday-school teacher too often the question is asked, "Will you teach?" when the only question worthy of the task should be, "Can you teach?" Of course this interrogation cannot be answered in the affirmative unless there has been provision for training. Church members are very much like the men and women which we find in every walk of life. They do not hesitate to undertake a task for which they

have been trained, but we cannot expect the work of the church to be assumed with any confidence or willingness when there has been no previous preparation for it. As training multiplies the value of a soldier, so it greatly enlarges the sphere of usefulness of the church member.

There are many today who will declare that the supreme work of the church is evangelism, the winning of lost men and women and children. This is true; it should be the work of the church first, last and always. But there is something that is necessary before the church will be a great factor for evangelism, and that is the provision and preparation of evangelists. Evangelists come before evangelism, and upon the training of evangelists will ultimately depend the usefulness of that church as an evangelistic agency.

4. Lack of organization.

There are many today who may say that the church does not need organization as long as it has spiritual power, but important as is the work of the Holy Spirit, our dependence upon Him does not justify our ignorance and our indolence. No person is more dependent upon God than the farmer. Without the recurrent rains and the laws of increase he could accomplish nothing. But that does not justify his leaving his fields unplowed and his soil unplanted. There must be the most careful preparation of those acres for which he is responsible, that when the heavenly showers do fall they may be upon a cultivated field rather than a barren waste.

WHAT IS THE WORKING CHURCH? 31

Organization is God's plan. Examine nature and see the orderly arrangement of creation. The solar system has been laid out with mathematical precision, and the orbits of the planets with their satellites disclose the marvelous arrangement of a Master-mind. The moon with sixty various movements compasses the earth, and the earth with eleven distinct motions moves at tremendous speed in its great orbit about the sun without varying a second in a thousand years. With all man's efforts for mechanical perfection he is not able to construct a chronometer that will keep accurate time, and must depend upon the perfect motion of the earth to correct his standard clock.

Dr. E. J. Pace, in his interesting lecture, "The Law of the Octave," has pointed out the precision and perfection the Creator has carried into the very details of His work. God is the author of law and order; Satan of confusion and chaos. Throughout the Bible we see how disorder always accompanies lawlessness. In fact, the word "disciple" means training in orderliness, and followers of God and disciples of Jesus Christ will be insistent that everything "should be done decently and in order" (1 Cor. 14:40). We have illustration of the organization of Israel (Exod. 18; Num. 1-10) as well as the methods employed by Christ (Mark 6:7, 39-43) and the apostles (Acts 6:3, 4).

It is interesting to study the organized methods of our Lord. When He walked along the shores of the Sea of Galilee and called Andrew and Peter, James and John, He selected men who were fitted to His purpose that they

might be leaders in the organization that He had in mind to carry out His program. He was not content with the promiscuous following of fickle people, but He carefully selected His disciples and organized a leadership training department. With what care and order did He provide for the practical work of His pupils! He directed that they go out two by two in an organized campaign to cover the chosen territory. Each group had its particular district to canvass. All had implicit instructions to follow. There was even a set time appointed for the assembly of the groups and a required report of their leaders.

When Christ fed the five thousand He proceeded in a most orderly way. He first surveyed the task, the number to be fed, and then took stock of the available resources and difficulties. Next He organized the work and seated the company by fifties and hundreds and secured an adequate corps of helpers to distribute the provisions. He used the disciples as directors of distribution, thus creating a system; and in so orderly a manner was the distribution made that even the fragments that were left could be quickly gathered together and saved. Thus in a moment's time, before the multitude separated, the greatness of the miracle was manifested by the announcement of the remnants of the feast.

The increasing size of the modern church presents a great multitude to be fed and there is need that this be done with such care and precision that none be overlooked and none be overworked.

Lack of organization is the cause of much overlapping of church work and overlooking of church members. In some churches there are various organizations dealing with the same groups of people that are not in any way co-ordinated. One department does not know what the other is doing, or is there any conference concerning their work. In consequence there is overlapping, contradiction, and even conflict. In many churches the various organizations are a law unto themselves. Without regard to what is being done elsewhere in the local church, they plan their programs and disperse their funds independent of the other societies. It is lack of organization that is responsible for the inactivity of such a large portion of church membership. It is folly to expect the highest efficiency so long as ninety per cent of the members do only five or ten per cent of the work. Until it emulates modern military science in mobilizing every individual, the church will fail to put on her whole strength.

CHAPTER II

THE OFFICE OF OVERSEER

THERE are certain fatal delusions that crept into the church during its medieval period which have come down to us thoroughly rooted and grounded in its traditions. One of the most persistent and pernicious of these misconceptions has to do with the work of the ministry. It seems to be a prevalent belief that the chief business of the minister is to preach and the one task of the church member is to support such preachers. A careful study of the apostolic church, however, should convince us that its marvelous progress in the early centuries was not accomplished through that policy. The early church would never have grown so rapidly and so permanently if it had attempted to reach the masses chiefly through the clergy. Every member was a vital part of the organization, a personal worker and a personal soul-winner.

But the great body of the church membership today never feel the responsibility for any personal effort. They pay their money to secure a man to perform this work. This, together with the feeling that they are not trained for service, has the effect of quieting their consciences and throwing off any feeling of responsibility. When the appalling destitution around them arouses them to the impotency of the church, their first thought is to secure an evangelist or some other professional worker to assist the pastor in a revival of religion or an evangel-

istic campaign. It never occurs to them that this is a work they ought to do themselves, and if they are truly children of God they cannot shift the responsibility from their own shoulders.

WHAT IS THE OVERSEER?

One reason why this condition of affairs exists today is because the church has lost sight of the all-important office of overseer. The word "overseer" is used in the New Testament to describe the work of the elders of the church. It may refer to the pastor or the members of the official board. In the first instance of its use Paul is addressing the elders of the church at Ephesus who met him by appointment at Miletus for special conference regarding the work of that church. Paul speaks to them of the Ephesian church as "the flock over which the Holy Ghost hath made you overseers." Peter also had an understanding of this word, for he writes to the elders of the church, calling himself also an elder, that they should "feed the flock of God which is among you, taking the oversight."

Before making an application of this office to the church of today, let us go back and study Exodus 18, reading the excellent advice Jethro gave to his son-in-law, Moses. Moses was evidently trying to do what a good many pastors attempt in this day, assume the work of many men. His father-in-law, however, does not hesitate to criticize his one-man method by which he was administering the affairs of Israel. Listen to his rebuke:

"The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people

that is with thee: for this thing is too heavy for thee, thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace" (vv. 17-23).

What is the business of an overseer in a factory where men are employed? In the business world we have a clear understanding of what the word "manager" or "supervisor" means. What business could prosper if the superintendent took upon his shoulders the work of all the men in the shop? Can you imagine him calling his men together once a week and delivering to them a carefully prepared address upon their duties, and dismissing them to their homes until he could prepare another address? Have these employees nothing more to do than to listen to their overseer's eloquence and then take up an offering towards his support? No, every one

of these employees is to do an honest day's work and the overseer is put there to see that it is done. His business is to find a place for every worker, look after his work, assist the new beginners, and have general supervision over the work of that shop. His success as an overseer will be determined not by what work he personally accomplishes, but rather the amount of work that he can get from his employees.

No pastor can possibly do all the work in one church. Where you see a minister attempting to function in every capacity and assuming the tasks that should have been committed to lay workers, you may recognize such an institution as a one-man church.

Nor is it sufficient for the pastor to simply set a good example. It must be always remembered that the church is established for *the development of workmen* quite as much as the accomplishment of work. Work makes a man, and it is work that men need quite as much as work needs workmen (Eph. 2:10). A good overseer will make work for men, but in the end this work will be the making of men. God has given us work to keep us from worldliness (James 1:27). Christ summed up the duties of the overseer when He spoke of him as assigning "to every man his work" (Mark 13:34). The character-forming power of work was also recognized by Paul in his instructions to the Thessalonians (1 Thess. 4:11, 12; 2 Thess. 3:7-12). The work of overseeing, or church supervision, may be defined as *the provision of work and the enlistment, training and utilization of workmen*.

LAWS OF SUPERVISION

The overseer will be guided in his task by six recognized laws of church supervision:

1. Provide rather than perform work.

Every minister should be enthusiastic and humble enough to do anything which needs to be accomplished, but no efficient pastor can do half the work that requires attention. Successful business men do not spend time on details. Only small minds are captivated by trifles. They employ clerks, stenographers and errand boys for this service. It is simply impossible for a minister to do justice to his pulpit and his pastoral service when he spends half or three-quarters of his time on what others could do. Meanwhile the inactive church members cannot attain to any adequate measure of growth and knowledge because they are denied a place in the activities of the church.

It is necessary to assign different tasks to church members in connection with each spiritual lesson in order that the principle may be truly mastered and the student prepared to receive further instruction. We learn by expression rather than by instruction, and it is better to have expression without instruction than instruction without expression. Most church members that retire to the inactive list and are later removed to the suspended roll, would have remained enthusiastic Christians had they been given spiritual exercise to accompany their spiritual nourishment.

One of the greatest benefits of church organization is that it provides work for the workers. In a well-organized Sunday-school officers will be needed for each department. Teachers and substitute teachers and many other workers will enable this department of the church to utilize a large number of members. Many Sunday-schools today are employing from one hundred to two hundred regular workers, besides a variable number for special tasks. When the men's work and women's society are well organized additional fields for the employment of a large number should be provided.

2. "To every man his work" (Mark 13:34).

There is no easier place to be lost than on a church roll. Members hide behind each other when the activities of the church are presented. This is a day of big movements. We have mass meetings and federated churches and councils in which the individual is of such little consequence that he is lost sight of entirely. Men consider themselves so insignificant in their Christian activities that they shift their personal responsibility to the concentrated effort of the masses. Mass movements are very much like union Thanksgiving Day services. It is anybody's service so nobody feels responsible for attending.

There are a great many church members who could easily spell "we" without an "I" in it. They say, "We have been doing so much," but they do not say how much "I" have done or what part "I" have taken. "We built the church"; no, the money built it, and maybe "I" did

not subscribe anything at all. "We preach the gospel." Do we indeed! Yes, we sit in our pew and listen a little, but do not even pray for a blessing. "We have a Sunday-school." Do "I" teach in it? "We have a splendid society." Do "I" work in it? That is the way to spell "we." When the walls of Jerusalem were rebuilt every man began nearest his own house. That is where each church member must begin to build.

Yes, every one can do something. There is a spider on the wall which takes hold of kings' palaces and spineth his web for obnoxious flies. There is a tiny star in the heavens, but it guides the ship on its voyage. There is an insect under the water, but it builds an island. God made all these things for something. But here is a man that God made and then gave him nothing at all to do! It is unbelievable! God never makes useless things. No matter who you are you have something to do.

But if the overseer is to get the individual member "to do something" he must "give him something to do." The exhortation, "Go to work," without anything to work at, is an absurdity. Each member must be assigned to his task and contribute his part to the accomplishments of the church.

3. "To every man according to his ability" (Matt. 25:15).

Enlistment in its last analysis is finding the right man for the task to which he is particularly adapted. Many tasks will have to be assumed without training or experience. Church members may have to learn as they work,

but this condition of affairs will soon reveal to the church its importance of functioning as a training school. The church that has developed its young people's organization into a training unit will not experience great difficulty in assigning work "to every man according to his ability." When the church provides instruction for childhood and training for adolescence, there is no problem in accommodating adult life to service.

4. Committees for conference but individuals for action.

Spurgeon is quoted as saying, "The best committee is composed of three members, with one sick and one absent." Certainly it is true that the service of many of our members is shelved when they are placed on a committee. The number comprising a committee should never exceed the separate tasks into which its work can be divided. When the chairman has called the committee together each member must be assigned a part of the task so that the report of the committee will in reality be the sum total of the reports of each member.

In the plan for organization, as far as possible, assistants are eliminated that each official may be dignified with a responsibility that is distinctively his own. All officials serve as individuals, but when their interests lie in the same field, they may properly constitute a committee.

For instance, the finance committee should consist of the church treasurer, the financial secretary and the treasurer of benevolences. These three men probably know

more about the finances of the church than anyone else, and they should be brought together for consultation of any financial problem which may be presented to the church. At the same time, it is to be observed that each one serves in an office distinctly his own.

5. No responsibility without accountability.

Daniel Webster, when asked for the greatest thought that had ever entered his mind, replied, "My accountability to Almighty God." One of the basic teachings of Scripture is the judgment of the individual. We read nothing in the Bible about the church being judged, but there is passage after passage to convince us that "every one of us must give an account of himself." We ought to realize this from what we learn in the natural world. The school or the teacher does not determine the scholar; it is only the final examination that judges the work each student has accomplished. There is a grave danger that in our large movements and in our large churches the individual will shift his responsibility and unfit himself for the all-searching account that some day he must render to God.

No assignment should be made or task committed without the accompanying warning of a judgment day. The worker must not only know that he shall be called to account, but the definite hour in which that account must be rendered. Nothing will dignify the task and quicken its accomplishment more than the reminder that its performance must be reported. The constitution of our Christian Endeavor Society calls for written reports

every month from the chairman of each committee, and the adoption of such a regulation would be helpful to every organization of the church. To assign a task and then ignore it quickly creates the impression that it is of little consequence. Regular conferences and regular reports wonderfully accelerate the activities of the church.

6. Obviate overlapping, overworking and overlooking.

Thoughtful church workers recognize the need of a better co-ordination of church agencies. These leaders are unanimous in their opinion that such co-ordination will mean increased efficiency. For instance, here is Mrs. Smith, president of the women's missionary society, secretary of the women's aid society, teacher in the Sunday-school, a member of the choir, and perhaps engaged in some other church activities. On the other hand, Mrs. Jones, who is also a member of the church, is not engaged in the work of any organization and has not even a definite task assigned to her. Mrs. Smith is overworked. Mrs. Jones is overlooked. There is an overlapping of church activities which is responsible for this situation.

The organizations of a church should supplement rather than compete with one another, and their work should be so well graded and defined that it will be necessary and distinctive and not a mere duplication. The whole work of every part of the church organization and its activities needs to be carefully and frequently unified. This can best be done through regular confer-

ences of the leaders of the auxiliaries when the plan and program for the church is prepared in their presence. Not only unity of execution is afforded, but the work will be so well correlated that overlapping and overworking will be avoided, while few if any will be overlooked.

A CONCRETE ILLUSTRATION

That a working church under the direction of a competent overseer may be assured, is proved by the experiences of those who have put the matter to a test. Take as an illustration the First Presbyterian Church of Seattle, Wash., and its signal success under the supervision of its competent pastor, Rev. Mark A. Matthews, D.D. Dr. Matthews believes that the laws of his denomination require him to be an overseer. He says, "The minister is not amenable to the church he serves; he is amenable to the presbytery that installs him over that church. He is sent down by the presbytery not to do the work of the church, but to see that the church does the work that God has appointed it to do."

It was with the firm conviction of this responsibility that he assumed the pastorate of this church more than twenty-five years ago. By an efficient organization and a well-planned program, the members of that church have in this time accomplished great things. In twenty-five years, 7,642,000 people have been reached, and 17,198 members have been received into communion. There is something going on in this church all the time. Frequently there are as many as ten services running at once, conducted by ten different leaders, with ten separate and

distinct audiences. They do not interfere with each other, and one does not know the other is being conducted. There are as many as twenty-odd services in the church building on Sunday, and including the missions, there are frequently as many more conducted by the workers of this church. The church is crowded morning and evening, and the men predominate the congregation. In all these years of activity scarcely a service has passed when people have not been converted and brought into the membership of the church on confession of their faith in Christ. The organization and success of this church has been based upon the following principles:

1. There is work for everyone and everyone must work.
2. Each must fill the place according to his capabilities and opportunities.
3. There must be no overlapping or interfering with other workers or with work assigned to others.
4. One man for one job.
5. The work assigned to each must be done by the person to whom it is assigned better than it could be done by anybody else.
6. There is no room in the local church for drones, parasites, idlers, indifferent persons, or those afflicted with incurable laziness.
7. Church workers must work because they love work for work's sake, and they must be willing to work incessantly in season and out of season without hope of reward or fear of punishment.

8. There are no inferior positions in the church; each position is essential.

9. There are no ornamental places in the church. Service is the motto and rule of every member.

10. The work must be so graded that all will be employed from the youngest child to the oldest person.

11. Church work is as essentially a *man's* job as another's.

12. Everyone must work, sacrifice and contribute, ever recognizing Christ as the Head of the church, the Holy Spirit as the Leader and Revealer, and God the Father as the Supreme Sovereign. The pastor must be recognized as the earthly leader or undershepherd. The church is his force, not his field. Therefore, when the church called the pastor to lead, it called itself to follow. It is the duty of the pastor to know the geography of his field and direct his force for the evangelization of the whole community.

CHAPTER III

THE BOARD OF OVERSEERS

THE pastor is an overseer, but it is important that there should be other officials who will with him share this responsibility if the church is to function and utilize its latent power. In a military organization the captain is assisted by lieutenants, sergeants and corporals. For the detailed training and service of the private soldier he is dependent to a large extent upon the corporal who commands a squad of eight men. In a similar way we find that in the organization of the Sunday-school the best work in the teaching ministry is accomplished in classes of not more than eight.

Thus it is necessary for the pastor to associate with him such representatives of the membership of the church as are most capable and best suited for the oversight of the activities of the church. These activities can be unified and simplified so as to make them applicable to every church through decades of effort.

FOUR FUNCTIONS OF THE CHURCH

There are four basic elements that are essential in the smallest church and sufficient for the largest organization. Churches of all types can make these four elements the framework of their organization. The functioning church will have a program of

- 1. Worship.**
- 2. Teaching.**
- 3. Training.**
- 4. Service.**

These are arranged not only in order of their importance, but also in the chronological order of the development of a Christian life. Service is the natural result of a program of teaching and training, while worship is indispensable to any program of teaching, training and service.

The board of overseers is responsible for this four-fold program, and its election, organization and operation must be considered with this end in view.

NUMBER OF BOARDS

It is hardly necessary to state that a single board of overseers is desirable. Where churches are burdened with two or three official boards there is bound to be conflict of authority and overlapping of activity. It is very well to argue that the pastor and a few associated with him should give themselves "continually to prayer and the ministry of the word" while others administer the finances and perhaps a third board care for the poor, but the spiritual life, general activities and financial contributions of the church member are so completely blended and inseparably associated, that it is best to deal with them as a whole through the administration of a single board.

Probably the consistory of the Reformed church represents the ideal organization. While the elders minister primarily to the spiritual needs and the deacons the temporal welfare of the church, these two are merged into a joint body called the consistory for conference and legislation.

It is always preferable that a trustee have spiritual as well as business qualifications, and where the laws of the state will permit, it is customary to elect the trustees from those who have already been elected elders or deacons. Thus all the activities of the church can come under the direction of a single board, of which the pastor is the presiding officer.

If all the heads of the various auxiliaries or departments of the church are not represented on this board of overseers, a church council should be constituted which will include them. It is not necessary, for instance, that the superintendent of the Sunday-school or the president of the women's society should be present at every meeting of the board of overseers, but several times a year at least they should be invited for conference that there may be a full understanding and the closest co-operation between the church officials and every phase of the church's activities.

SIZE OF THE BOARD OF OVERSEERS

The number constituting the official board should be in proportion to the membership. As the duties of the board of overseers are many and the responsibilities great, care should be taken that enough are elected and the work evenly distributed so that it will not be burdensome to anyone in particular. As it is the supreme obligation of these men to take the *oversight* of the members, they should be elected entirely upon that basis. No one officer should be required to take the oversight of more than twenty families, while a smaller responsibility would

be preferable. Thus a church having 360 families should have at least eighteen members constituting the board of overseers.

The number should always be divisible by three. This will enable each member to serve three years, while two-thirds of the board will always continue in office and give ample stability.

ELECTION OF THE BOARD OF OVERSEERS

Various methods of election of church officials are practiced in different organizations, but there is only one method to be recommended. If the church is to recognize democratic principles, it is hardly consistent to deny the church member the right of suffrage in the church and give him the ballot of the state. It is equally inconsistent to urge a citizen to go to the polls and not require that he take an equal interest in church elections. If we believe that for each and every member there should be equal rights and equal responsibilities, we will safeguard his right to have a voice in church elections. Certainly it is true that church members cannot be stimulated to serve under taskmasters of whose selection they have had no choice. For this reason the following plan is suggested:

Several weeks previous to the annual congregational meeting of the church the clerk of the official board will send self-addressed postcards to every member of the church requesting an individual expression of the candidates to be placed in nomination. The communication should also provide a list of the present members of the board to guard against their names being placed on the bal-

lot. These nominations are reviewed by the clerk of the board, and those receiving the largest vote placed before the church at the annual meeting of the congregation. To illustrate, if six men are to be elected, the twelve receiving the highest number of votes should be regarded as the nominees from which six will then be selected.

Officers should not be re-elected until after one year. The problem is to balance stability and permanence with rotation and vitality. The efficient church will recognize the desirability of making changes in its official board without conspicuous embarrassment, while the growing church will demand the introduction of a new if not a larger representation. For this reason no officer should be re-elected to succeed himself, but should be eligible for the position after a year out of service.

TIME OF MEETING

A regular monthly meeting is imperative. This should not be held after prayer meeting or Sunday service, but should occupy the full time of a special evening that is set aside for it. It is impossible for the all-important work of the church to be planned and executed unless ample time is given for thoughtful and prayerful consideration. Of course the importance of this monthly meeting will be emphasized if all its business is conducted with dispatch and there is a set time for opening and closing. If it is necessary to continue the session after the regular hour for adjournment, this should only be done by the unanimous consent of those present.

ORDER OF MEETING

The orderly conduct of the meeting will do much to impress the members with its importance. Strict attention to the work in hand is a great stimulus to interest and attendance. There should be a regular program of proceedings. The following is suggested:

Prayer.

Reading of minutes.

Reading of correspondence.

Unfinished business.

Report of individual members.

Report of committees.

New business.

Prayer.

This routine of business will adapt itself to most ecclesiastical bodies. The report of the individual members that is called for will be better understood when we come to study the specific duties of each overseer.

GENERAL DUTIES

In the selection of members of the official board we must primarily consider the qualifications as they are set forth in 1 Timothy 3, but in addition it is well to state five obligations that each member must assume.

1. Regular and punctual attendance at church services.

One of the greatest problems of the modern church lies right here, and it is of vital importance as the first

step toward the solution of the problem that a notable example be established by those who are in authority.

2. Sponsors of the midweek meeting.

To the pastor is generally assigned the responsibility for the Sabbath services of worship. This responsibility, however, should not extend to the midweek meeting. This is primarily the people's meeting, and while the pastor may be requested to take a leading part, at no time should he be required to assume the sole responsibility for its promotion and progress. The presence and participation of the members of the official board will guarantee the success of any midweek meeting, and this should be recognized as a part of the obligation of their office.

3. Oversight and visitation of the members.

This is unquestionably the most important duty of the overseer, a work which, alas, is neglected in the average church today. It is of such great importance that a fuller discussion has been reserved for a subsequent chapter.

4. Uphold the pastor in prayer, precept and practice.

Private and public loyalty to the pastor on the part of every member of the board of overseers will do more than anything else to promote unity in the church. When a board prays for its pastor and co-operates wholeheartedly in his support, differences or divisions among the members will never seriously threaten the church.

5. Provide a program for the force, field and finance.

Since the church is the force and the world the field and the finance a connecting link between the two, it is important that a program which will include all three should be carefully mapped out by the official board. This will largely constitute the business of the regular monthly meeting.

SPECIFIC DUTIES

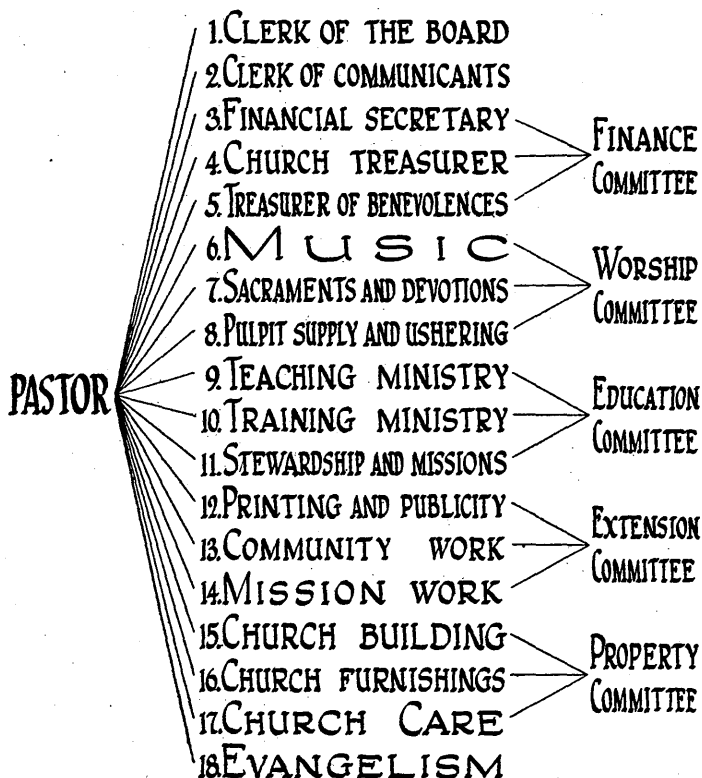
So far we have considered the general duties common to all the members of the board of overseers. In addition each will be responsible for specific duties. These individual tasks will vary somewhat according to the size of the church, though the general requirements will always be the same. Suggestions are made for a board of eighteen members, with which the writer was accustomed in his parish, but with slight modifications the same plan can be adapted in a small church.

Of the eighteen members suggested five are of major importance and should be elected by the church board, while the remainder are appointed by the pastor. They are as follows:

1. Clerk of the board.

After the pastor, this is the most important member of the board of overseers. No man is expected to be more familiar with the work of the church. He is not merely a recorder of business transacted, but the church statesman, the church historian, the sympathetic and discerning helper in all departments of church work. He

ORGANIZATION OF THE OFFICIAL BOARD



is a bureau of information of church activities, an encyclopedia of ecclesiastical relations. The importance of having a man of the official board aside from the pastor thus informed is especially appreciated during intervals when the church is without a pastor and is dependent upon the ecclesiastical knowledge of one of its members.

As clerk of the board he will keep a careful record of all the minutes of its meetings. In addition he will care for the correspondence of the church. Many of the letters that are now addressed to the pastor should in reality be directed to the clerk of the official board, who will present them at the proper time in the regular meeting. The clerk of the board should also assume the responsibility for the church records. All baptisms, marriages, deaths, accessions and dismissals of members should be carefully registered. It is essential that the church records be accurately kept, and this is impossible when the task is relegated to the pastor, since no provision is made for its performance during the interim between pastorates.

2. Clerk of communicants.

The importance of the office of clerk, which approximates that of an assistant pastor, has duties too extensive to be assumed by a single layman. It is therefore wise to assign a portion of his work to a second member of the board, who may be called the clerk of communicants. While the clerk of the board has the oversight of the operations of the church as a whole, the clerk of communicants is responsible for the personal relations of

each member. He is director of the membership visitation. In this connection he keeps a record of the attendance of each member. This is not taken every week, but at certain intervals during the year—generally at communion services. This affords constant contact with those who are living within the bounds of the church.

The clerk of communicants is also required to keep in correspondence with members who have moved away from the community and are no longer able to attend the regular services of the church. This correspondence should be continued until such a time as the member unites with some other body.

3. Financial secretary.

The financial secretary is the bookkeeper of the church, without which it would be impossible to plan a program of finance that would enlist every member. To him is committed the responsibility not only of supplying every member with envelopes for weekly contributions, but also keeping a regular record of their payments. All the moneys of the church first pass into his hands for proper crediting before they are committed to the church treasurer.

It is also the business of the financial secretary to prepare quarterly statements of the account of each member of the church. More of the work of this officer will be mentioned in the chapter on church finance.

4. Church treasurer.

The treasurer has not performed his full duty when he has distributed and accounted for all the funds of the

church. This he is to do in a painstaking and business-like fashion, but in addition, with the other members of the finance committee, he should keep on hand for his own reading a supply of the best books and periodicals on church finance and should be prepared to suggest helpful literature for stewardship study classes. He should make his monthly reports educative and stimulating.

It is wise that he keep the funds of the church in a bank account separate from his own, and he should also make it a point to see that his books are regularly audited.

5. Treasurer of benevolences.

The church that is seeking to give to others as much as it expends upon itself will require one member of the board to give his entire attention toward the accomplishment of this high ideal. Not only will he present the various causes in which he believes the church should take an interest, but he will prepare a budget in which all of the benevolences of the church can be proportionately distributed according to their relative importance. This budget will be submitted to the board of overseers at the beginning of the ecclesiastical year for their criticism and approval.

The financial secretary, church treasurer and treasurer of benevolences logically constitute the *finance committee*. No other three men in the church are better informed about its money matters and consequently it is unwise to enlarge the number of this committee. Moreover, the committee will not be called into consultation except when a major problem makes a conference advisable.

Thus we see that the organization primarily revolves around the individual and that committees are only established for consultation.

The five offices above described are essential in every church and it is difficult to suggest any combination of these duties even in a small organization. In the following offices, which are filled by the pastor's appointment, the duties can be more easily consolidated, one person representing the entire committee.

6. Music.

The music is a very important part of church worship. In Bible times and through the ages, sacred music has proved its value in inspiring worship. The songs which people sing enter in their lives and characters, and it is interesting to note that it is around the music of the church the members have some of their greatest difficulties and disagreements. In fact, the choir has sometimes been called the war department of the church. For this reason it is necessary that an overseer be appointed who can give intelligent and tactful consideration to this important phase of church service. At all events, the pastor should be relieved from the responsibility of maintaining the peace and harmony of the choir and its supervision should come directly under the care of the board of overseers.

7. Sacraments and devotions.

At the regular communion services some one must be responsible for the provision of the elements and the proper conduct of the service, especially in the absence

of the pastor. That there may be an orderly distribution of the elements, he will appoint each official to his proper place and make provision for any substitutes that may be necessary. Where there are shut-ins among the members who cannot attend the regular services, this officer will arrange, if possible, for a special service in the home.

Aside from attention to the sacraments, one member should direct all the devotional services of the official board. It is a custom in some churches to have the officers gather with the pastor for prayer previous to the preaching services, at which time the leader is appointed in advance to conduct the devotions. In some instances the regular business meeting of the board is opened with devotional exercises, in which case they are under the direction of this member.

8. Pulpit supplies and ushering.

It is very important that some member of the official board be responsible for having the pulpit filled in the absence of the pastor either on account of sickness or during his regular vacation. During an interim between pastorates this task will assume even larger responsibilities.

Ushering is another service of sufficient importance to receive the direct supervision of the board of control. Ushers have exceptional opportunity not only for making strangers welcome, but for personal soul-winning work. Some churches, like the Moody Memorial of Chicago, have an ushers association which is carrying on several missionary enterprises. There are such unlimited oppor-

tunities for service among the ushers of the church that this work needs to be well organized and directed. In this connection it would be well to study *The Church Ushers Manual*, by Willis O. Garrett, D.D.

The three offices that have just been described all have to do with the worship of the church and should logically constitute the *worship committee*. As in the case of the finance committee, each officer functions individually except in matters of exceptional importance, when the other members of the committee are called together for consultation.

9. Teaching ministry.

As has already been noted, teaching is one of the four functions of the church and of necessity should receive the counsel and co-operation of the board of overseers. Primarily it will center in the Sunday-school, and if the Sunday-school superintendent is a member of the board of overseers he would be the logical person to occupy this position.

In addition to the Sunday-school his work would include the supervision of such activities as the Daily Vacation Bible School and Week Day Church School. In a word, he is the point of contact between the official board and the teaching agencies of the church.

10. Training ministry.

As training also constitutes one of the four functions of the church, it likewise should have the support and supervision of the official board. The president of the

Senior Young People's society, if a member of the board, would best fill this position. His field would not only include the Junior, Intermediate and Young People's societies, but such expressional activities as the Boy Scouts and Camp Fire Girls, which must be recognized as a part of the training ministry of the church.

11. Stewardship and missions.

In the regular program of the church the month of December will be set aside for mission study classes and February for stewardship schools. A great stimulus can be given to this movement if it can be brought under the direct supervision of the official board, who would appoint some one to organize and arrange if not personally conduct these classes.

The three members that are responsible for the teaching ministry, the training ministry, and stewardship and missions logically constitute the *educational committee*.

12. Printing and publicity.

Church publicity is essential if the community is to be reached. It is the long distance cannonry of the artillery which precedes the advance of the infantry for personal combat. An important item in church publicity is the use of the printed page. Some churches own and operate their own printing plant, but here again it is essential that this agency be under the direct supervision of the official board.

13. Community work.

The church is our force but the world is our field, and the field begins with the community adjacent to the

church. How this is to be canvassed and its prospects solicited is reserved for consideration in a subsequent chapter. However, this important work can not be systematically organized and operated unless one member of the board of overseers is held responsible for its performance.

14. Mission work.

The field of the church enlarges by concentric circles until it takes in the entire world. The church must have its representatives on the far-flung battle line of foreign countries. But here again the enthusiasm, interest and accomplishments of the church in foreign missions require the direct touch of the board of overseers through one of its representatives.

Perhaps it has already been surmised that the last three officials represent the field work of the church and properly constitute its *extension committee*.

15. Church building.

The task generally assigned to the board of trustees is the work of the next three officials. Some one must be responsible for the church property, which includes the building and the premises. Repairs, insurance and all matters pertaining to the upkeep are cared for by this officer.

16. Church furnishings.

This concerns everything that is within the building proper, such as pews, pianos, heating and lighting fixtures.

17. Church care.

The work of the janitor will be under the supervision of this officer. Complaints are not sent to the pastor, but to the church official who is responsible for this service.

The duties of the three last named all have to do with the upkeep of the church and may be recognized jointly as the *property committee*.

18. Evangelism.

The spirit of evangelism is vital to the life of any church and no official organization is complete unless this work is included among its duties. Some one in authority besides the pastor must stimulate the spirit of evangelism in the Sunday-school, young people's societies and in all the activities and organizations of the church. He may with the pastor plan and promote a special series of evangelistic meetings, direct a decision day in the Sunday-school, and in every other way keep alive the spirit of evangelism.

CHAPTER IV

ORGANIZING FOR WORSHIP

AS has already been pointed out, the first and most important function of the church is to worship. The fear of the Lord, which was the commanding characteristic of the Old Testament patriarch, prompted him to an act of worship, while the all-embracing love of God which characterizes the New Testament Christian will lead him to recognize and reverence Christ as God. The very definition of the word "religion" loses its significance unless there is first of all "the recognition of man's relation to a divine or superhuman power to whom obedience and reverence is due."

The church then must at the outset be organized for worship. There should be a supervised program of worship in every department of the Sunday-school, Daily Vacation Bible School and Week Day Church School. This program should be enlarged and intensified in the young people's societies and other expressional agencies. Even in the organizations that exist primarily for service, worship will have its place in the devotional period that forms a part of each program.

But it is in the regular church service, Sabbath morning and evening, that the worship of the church will center and best express itself. For this reason it is highly essential that every member be present to participate in these set services of worship, and that the church be organized to make possible this desirable end.

IMPORTANCE OF WORSHIP

It is generally recognized among Protestants that the attendance at worship does not average more than forty per cent of the membership of the churches. In many churches the figures are very much lower than this. It is not difficult to see the impossibility of any church measuring up to the full potentiality of its power when sixty per cent of its members are not even in attendance at the services of worship. To bring every member to the services of worship is the first objective to which the church should address itself. Some of the reasons for bending our energies and concentrating our efforts primarily at this point are enumerated below.

1. Fidelity in church worship best preparation for family worship.

More religion in the home is the crying need of America today, but we cannot hope that parents who habitually absent themselves from the church will be inclined to take the lead in this matter. It is only through the contacts with the church that religion will reassert itself in the home. Where there is no grace said at meals and no family gathering for prayers, church worship is not likely to be regarded as a sacred obligation and church attendance will probably be spasmodic.

2. Fidelity in church worship best stimulus to spiritual growth.

No Christian can grow in grace and in the knowledge of our Lord and Saviour who does not regularly attend

the services of worship. Christ went regularly to the synagogue. The member who regularly attends church imitates his Lord. It is only through regular attendance that Christians become enthusiastic students of the Scripture and delight in sitting with their Lord at His table. It is these services of worship, where instruction and inspiration are imparted, that are so vitally important for the spiritual life. Church attendance to the spiritually minded member is like putting on the whole armor of God against the world, the flesh and the devil.

3. Fidelity in church worship best guarantee for financial support.

The financial success of the church is possible only where men and women are kept in constant touch with its local and missionary appeals. Non-attendants at church are usually non-supporters, and even church members who do attend services give carelessly and indifferently. They have little idea of the value of the church to the community or of its world-wide responsibility for the evangelization of the world. It is the consistent member who gives systematically and proportionately to the Lord's work.

4. Fidelity in church worship insures enlistment in service.

Church members cannot serve until they have been stimulated, aroused and spiritually quickened; and to make this possible they must be brought into contact with the atmosphere of the pulpit and the pew. We must reach before we can preach, and we must preach before men

will serve. Men are so constituted that where there is a noble and profound impression the expression naturally and logically follows. In order that men may express their lives in service, it is first necessary that they be impressed with the presence and power of God in His sanctuary.

5. Fidelity in church worship preaches a more powerful sermon to the unsaved than the most eloquent preacher.

A church member once complained to his pastor that it was a long drive of six miles from his home to the church; whereupon the pastor replied, "You must not forget that every week you preach a sermon six miles long." The character and success of a church are largely determined by the visible support of its membership. A church whose stragglers suggest a representative rather than a united and complete membership, produces a discouraging and depressing effect upon the believer, and a disappointing and destructive influence upon the unbeliever.

BRINGING THE MEMBERSHIP TO WORSHIP

1. Parish map.

The first step to be taken in organizing for worship is the preparation of a parish map. In the city, ward maps may serve this purpose, and in the country a geological survey map. The latter is prepared in sections and can be secured at a nominal price from the United States Government Printing Bureau. The exact location of your field may be ascertained from a key map in

the county court house. If the original map is too small, it can be reproduced on a larger scale to meet the requirements of the parish. The task of procuring and preparing a map may well be assigned to the clerk of communicants, as he and the pastor will make larger use of it than anyone else.

After the church has been located on the map, the residences of communicants may be designated by pins or tacks. This geographical survey of the parish will enable the clerk of communicants to proportionately distribute the families to the respective members of the official board. As most of the members will probably reside in the vicinity of the church, those responsible for the near-by districts should be assigned a larger quota of members than those serving in the outlying territory where more time will be required in going from house to house.

Several weeks prior to each communion service the clerk of communicants will distribute to each member of the board membership cards and communion cards.

2. Membership card.

The membership card contains complete information of each family. Such cards are provided for pastoral visitation by the publication boards of most denominations. One set should be prepared for the board of overseers and duplicates for the use of the pastor. These cards provide room for detailed information of every member in the household, and are a ready reminder of the persons the visitor is to meet. On the reverse side

there is a space for the record of each member's attendance at the communion service, which can extend over a

| HOME ADDRESS: | | BUSINESS ADDRESS: | | District Number |
|--------------------------|------------------|--|---|-----------------|
| SURNAME | DATE OF MARRIAGE | CHURCH CONNECTION BEFORE JOINING THIS CHURCH | RECEIVED INTO FULL COMMUNION OF THIS CHURCH | REMARKS |
| GIVEN NAME OF HUSBAND | OCCUPATION | | | |
| GIVEN NAME OF WIFE | MAIDEN NAME | | | |
| GIVEN NAMES OF CHILDREN | BORN | BAPTIZED | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| | | | | |
| OTHER ADULTS IN THE HOME | RELATIONSHIP | CHURCH CONNECTION, ETC. | | |

period of years. The overseer will thus be familiar with the status of each member when he makes his call, and acting in his official capacity can offer any correction, commendation or counsel which may be necessary.

3. Communion card.

The communion cards, which are left for each member to sign, are collected at the communion service for the clerk of communicants, who registers the attendance upon the membership cards that have been returned to him by the overseers.

Where a church is accustomed to celebrate the sacraments of the Lord's Supper four or five times a year,

each family is sure of that many personal contacts from the one who is in authority and best qualified to deal with the members of the church. As far as possible the visitation of the membership should be done in a single afternoon, and it may be well to designate the Sunday preceding the communion service for this united simultaneous effort.

FIRST REFORMED CHURCH
COMMUNION CARD, APRIL 6, 1920

NAME _____

ADDRESS _____

Of course, the effectiveness of this service of the official board will depend in no small degree upon the pastor's fidelity in reaching the homes of his parish. It will ever remain true that a home-going pastor makes a church-going people, so that this work of the minister must ever be regarded as vital to the success of this program. But where the members of the official board co-operate with the pastor in regular visitation, it has been possible to bring ninety-five per cent of the membership in contact with the regular services of worship and prepare the way for their active participation in a program of teaching, training and service.

THE MIDWEEK SERVICE

The prayer meeting has been the center of church devotions for generations; and though its place and prominence have waned in recent years, it will always hold

a cherished place in the hearts and memories of earnest Christian people.

The prayer meeting is really the midweek Sabbath, and the place it occupies in the program of the church undoubtedly contributes in no small way to the success or failure of the Sabbath services. Churches that abandon the midweek prayer meeting sooner or later dispense with the evening service. A membership that does not recognize the importance of the midweek service is not likely to give their hearty support to the Sunday services.

The failure of most midweek services may be traced to lack of preparation and organization. The pastor and the board of supervisors are just as responsible for the midweek meeting as they are for the Sunday services. The fact is most pastors do not make sufficient preparation for the week-night meeting. They wait until an hour or so before the time to begin, then select some easy topic that can be discussed without effort, expecting that when the subject is thrown open for discussion it will gather enough momentum to keep it in motion until the close. This kind of preparation does not build up a midweek service. Moody said that where one pastor fails in the pulpit, fifty fail in the prayer meeting. The midweek meeting is a service of high importance and requires much thought and labor, but where the church is willing to pay the price—plan its work and work its plan—it may be assured of the success of this service.

As has already been suggested, the burden of the midweek service should not rest solely upon the shoulders of the pastor. The board of overseers and their wives

should be the sponsors of this service if it is to be made the people's meeting. Where the members of the official board regularly attend and participate in the program of this service, the church constituency in smaller or larger numbers will be sure to follow.

The board of overseers must also co-operate with the pastor in the preparation of a program. Too many of our prayer meetings have a familiar sameness about them. Everyone knows just how the meeting will begin and how it will proceed until the last word is said; a change seldom occurs in the order of service. There is little variation in the prayers, and the meeting moves on in a mechanical manner with nothing new to awaken interest. With a little planning that will give change and variety, new life can be put into a program without lessening its spiritual power.

To this end it is suggested that the midweek evening be set aside as *church night*.

On this evening the prayer meeting will be placed in the midst of other activities. Teacher training classes, executive meetings of the various auxiliaries, class meetings, and any other session that does not require a full evening should be scheduled for this night. Where the church membership is scattered or live out a distance, it may be advisable to have a supper served by the women, and in this case the following program is suggested:

6:30-7:00—Supper.

7:00-8:00—Auxiliary Meeting.

8:00-9:00—Prayer Service.

If such a plan is followed it will be of the greatest importance to begin and close on time. Many meetings have been ruined by keeping people too long. Plan the schedule so that there will not be too much time given to any one part of the evening's program.

In a church where large emphasis is placed upon group prayer meetings, it is not necessary that the entire time of the midweek meeting should be spent in prayer. By group prayer meetings we mean a prayer meeting exclusively for the official board or the Sunday-school teachers or the executive committee of any auxiliary, or the devotional period in the meeting of any society. Granted that the prayer life of the church is already expressed in these group prayer meetings, the midweek service can be varied from week to week. For one year a program like the following can be made popular and practical.

1. Prayer service.

The first midweek meeting of the month can be given over to the study of the great prayers of the Bible. There are more than enough for every month in the year, and in connection with this study the service can appropriately be made one largely of prayer.

2. Praise service.

The second meeting of the month can be very happily devoted to a study of the great hymns of the church. Members can be asked to bring a list of their favorite hymns. These can be sung, and the history of one or more can be made the subject of an address. Special vocal and instrumental music should be included in the program

that the note of praise may be sounded individually and collectively.

3. Precept service.

The third meeting of the month can be devoted to Bible study, such as the great chapters of the Bible, great Psalms, and great prophets. Many interesting features, such as the recitation of Bible verses or the testing of Bible knowledge, will bring the congregation into active participation.

4. Participation service.

For the fourth week every effort should be made to bring each member present to participate in one way or another in the service. This will require more careful planning than any of the other services of the month, but will prove more popular.

The writer prepared several automatic services upon such subjects as Christ in Prayer, the Miracles of Christ, the Parables of Christ, in which fifty to sixty parts were assigned to the members in advance, one taking part after another without introduction. Of course with so many links in the chain it was absolutely necessary to see that every one participating was present.

This monthly program not only proves immensely popular, but encourages a great many to actively participate in the services.

CHAPTER V

ORGANIZING FOR TEACHING

BACK of the deplorable moral and religious conditions in America and contributing to them lies the lack of an adequate grounding of the masses in religion and morals. Judges, journalists and educators are agreed that the absence of religious instruction has contributed more than anything else to making America in recent years the leading criminal nation of the world. As a noted divine has said, "We have evangelized and we have baptized, but we have not taught, and out of this has come most of our troubles."

Despite the fact that Christ was a great teacher rather than a preacher, that the word "teach" is found twice in the Great Commission and 216 times in the Bible, the Protestant church has signally failed to magnify the importance of the teaching ministry.

William T. Atkinson, in *The Value of the Sunday-School*, has produced the testimony of one hundred jurists, statesmen and captains of industry, the consensus of whose opinion is that the Sunday-school is one of the most indispensable institutions in America. Certain it is that after being organized for worship the church should be organized for teaching.

THREEFOLD PROGRAM OF ORGANIZATION

1. **Extension.**

The fact that religious education is not provided in the public schools and in comparatively few of the homes,

makes it incumbent upon the church to include within its field practically every Protestant boy and girl in America. But there are at present two out of three Protestant children and adolescents who are not associated with any Sunday-school. Indeed, the last government statistics indicate that the number of spiritually illiterate is increasing rather than diminishing. The average church reports more members than it has enrolled in its Sunday-school, and many denominations are making absolutely no effort to enlarge their enrollment. One denomination that three decades ago had an equal number of church members and Sunday-school scholars, now reports 348,826 more communicants than pupils. It is certain that the preservation of the church as well as the safety of the nation depend upon the church teaching the Word of God to every citizen.

The superintendent of the Sunday-school should be recognized then as a promoter rather than an educator, and should be elected upon a platform that will promise the Sunday-school reaching its constituency. In the average church this would be about three times the present enrollment.

2. Education.

If the public school should be no more successful in removing illiteracy than the church is in teaching the Bible to the American people, two-thirds of our nation would not be able to read or write, and the remaining one-third would be no further advanced than the second reader. Time and again high schools and colleges have examined pupils proficient in every other subject and

discovered them to be profoundly ignorant of the truths of the Bible. In most instances those who attend Sunday-school were not much better informed than those who did not.

In order that the church may teach as well as reach, the responsibility for the educational program should be assigned to a director of religious education, or in his absence, to the department superintendents of the Sunday-school.

3. Evangelization.

Prof. Walter Athearn, in his most recent investigation of 6,194 individuals from twenty-six different states, discovered that the peak of conversion is now at the thirteenth year. It is needless to say that as the child enters his twelfth year the Sunday-school should be confronted with the great responsibility of bringing him to a personal and public confession of Jesus Christ as his Saviour. There is no reason why under God every scholar in the Sunday-school should not be brought into the church. This is the natural way, the scriptural way,—but the neglected way. Despite the fact that three-fourths of our church members are recruited from the Sunday-school, only twenty per cent of our scholars are converted while in attendance, twenty per cent after they leave our instruction, while sixty per cent are never converted.

The only way in which this great evangelistic field will be properly worked is to make some well qualified person responsible for it. For this reason it is best to

have the pastor or a member of the board of overseers the director of Sunday-school evangelism.

THREEFOLD CONFERENCE FOR ADMINISTRATION

In the well-organized Sunday-school there will be a threefold conference for administration. The superintendent has a right to demand that if he assume the responsibility for administering the affairs of the school that the teachers and officers co-operate with him in monthly conferences for instruction, inspiration and preparation.

1. Conference of executives.

The general officers of the Sunday-school, including the department superintendents, should meet and outline the program to be presented at the monthly conference of all teachers and officers. As much as possible of the business should be transacted and recommendations prepared in advance, and in this respect these officers should serve as an executive committee for the preparation and presentation of the monthly program.

2. Conference of departments.

Each associate superintendent is responsible for the promotion and progress of a department. While sustaining certain relations to the general organization of the school, he should have supreme authority and responsibility for his department. For that reason it is necessary that he meet with his teachers at a definite time every month to consider matters pertaining to the administration and curriculum of the department. It will be found

helpful not only to consider the programs of worship for the ensuing month, but the lesson material as well.

3. Conference of teachers and officers.

Once a month every teacher and officer of the Sunday-school should meet to vote upon the recommendations of the executive committee and participate in a program of inspiration and fellowship. Frequently a specialist in Sunday-school work should be invited to speak at this occasion.

A program that will permit two of these conferences to be held in a single evening is suggested as follows:

6:30-7:00—Supper.

7:00-7:30—Transaction of business.

7:30-8:00—Inspirational address.

8:00-9:00—Department conferences.

THREEFOLD STANDARD OF EDUCATION

In a well-organized Sunday-school there will be a threefold standard of education. No matter how well organized a Sunday-school may become, of necessity its service will be the promotion and protection of the three great essentials, the teacher, the lesson and the class. This threefold group will ever constitute the hub around which the wheel of Sunday-school organization must revolve. A church that meets the following requirements in its teaching ministry must be recognized as conforming to a high standard of efficiency.

1. The trained teacher.

The teacher stands central in the whole Sunday-school program. We cannot overemphasize the importance of

equipment, methods and curriculum, but in stressing these things there is danger of overlooking the greatest essential—the personality of the teacher. A great school must be the expression of great personalities. It is the pupil's contact with life and not with books or other associations, that really affects his life. The importance of a trained teacher to the Sunday-school cannot be overestimated. Probably as high as eighty-five per cent of Christian education depends upon the teacher. Everything today depends upon the increasing and improving of our teaching forces. We cannot enlarge our Sunday-schools. We cannot hold our present pupils. We cannot introduce graded lessons. In fact, we are handicapped in every direction in our efforts to improve the efficiency of the Sunday-school simply from the lack of trained teachers.

We have not organized for teaching until we have added a Normal department to the church. Not only is a perennial teacher training class necessary to meet the present and future needs of the Sunday-school, but its graduates will be in demand for additional educational agencies such as the Daily Vacation Bible School and the Week Day Church School.

2. The graded lesson.

There is no book that better lends itself to a pedagogical arrangement than the Bible, and there is no study where the graded principle is of greater importance.

The Uniform Sunday-school lesson, which is still so largely used, is not only unsuitable for children, but does not cover more than thirty-five per cent of the Bible. The

graded lessons, however, not only are adapted to the unfolding child life, but they contain sixty-five per cent of the Bible. Every Sunday-school should provide a twelve-year curriculum which will cover the Bible just as thoroughly and systematically as a course in mathematics in the grade and high school.

3. The regular scholar.

We cannot close our eyes to the fact that most of our Sunday-school scholars attend only half the time. In the state of Illinois the average attendance is 49 per cent of the enrollment; in New York it is 45 per cent; in Minnesota, 40 per cent; in Nebraska, 39 per cent; in Iowa, 33 per cent. How much could we teach a boy in the public school who only attended his classes every other day? The standards of our secular schools require an attendance of ninety to ninety-five per cent, and we cannot hope to accomplish very much for our Sunday-schools until we can make our average attendance much more nearly approximate our enrollment.

One of the best ways to bring about better attendance is the introduction of the Six Point Record System, which recognizes not only the presence of the pupil, but his punctuality, offering, knowledge of the lesson, church attendance, and the bringing of his Bible. These points cover the essentials for the acquisition of Bible knowledge, as well as the development of Christian character. Scholars attaining a certain grade in these accomplishments are awarded a certificate each year and a diploma upon graduating from the department.

Attendance can be furthered also by the introduction of a follow-up plan whereby the absent scholar receives a postcard the first Sunday, a call from the teacher the second, a call from the department superintendent the third, and a call from the general superintendent the fourth and last Sunday. Unless there is a reasonable excuse for his absence, the name of the scholar is now removed from the register of the Sunday-school and not re-enrolled until he shall manifest his good intentions by attending four successive Sundays.

THREEFOLD PLAN FOR EVANGELISM

In the well-organized Sunday-school there will be a threefold plan for evangelism. There is no evangelistic field as promising and practical as the Sunday-school. We do not have to go to a foreign city. We do not have to learn a foreign language. We do not even have to canvass the community, or hire an evangelist to draw the unconverted into the church. In the Sunday-school, God places millions of children right in our arms and says, "Train up a child in the way he should go, and when he is old he will not depart from it." In fact, the strategy for tomorrow is to win the children of today.

To fully evangelize the Sunday-school field, three things are essential.

1. Children's worship.

If children are to be identified with the church in membership, they must first be identified in worship. In many of our Sunday-schools today we conclude our sessions with a song and prayer that dismisses rather than

welcomes the children to the service which follows. Every pastor should plan to have either a combined Sunday-school and church service, or a separate children's church for the scholars of the Junior and Intermediate departments. Where the pastor can adapt his sermons to the understanding of boys and girls, the combined service will make its appeal, as it is best calculated to cement the interests of the children with the church itself. By uniting the closing exercises of the Sunday-school with the preliminary portion of the church service, the combined session need not extend over two hours.

In some churches during the regular hour of worship in the auditorium, it is customary to have a separate service for the children in another apartment. For the most part, the program is in the hands of the children, the sermon being given by the director of religious education or some member of the official board.

2. Teacher training.

Ten evangelists state that the teacher is the key to all evangelism. When it comes to winning souls, the pastor is across the street, the superintendent across the room, but the teacher face to face with the pupil. The testimony of many a child convert reads as follows: "First I learned to love my teacher; then I learned to love my teacher's Bible, and last I learned to love my teacher's Saviour."

Since the teacher occupies the strategic point of evangelistic effort, it is highly necessary that she should be trained for this work. It is suggested that early in the

fall the pastor conduct a school of evangelism expressly for the teachers of the Junior and Intermediate departments. Here he will stress the great importance of the teacher in the winning of the child, and provide special instruction in soul-winning. Then by prayerful and tactful contacts in the weeks which follow, each teacher will undoubtedly be able to exhibit evidence of her efforts at the ingathering of new members during the Easter season.

3. Pastor's instruction.

Bringing a child to a decision for Christ may be the teacher's part, but instructing him in the meaning of church membership belongs to the pastor. For this reason it is always well that such scholars as have previously expressed a desire to publicly confess their faith in Christ, should be duly taught the rites and responsibilities incumbent upon every member of the church.

CHAPTER VI

ORGANIZING FOR TRAINING

WHILE worship is necessarily a part of every program from the Cradle Roll to the Adult class, it is well to emphasize teaching in childhood, training in adolescence, and service in adult life. We are not admonished to teach but rather to train; "train up a child in the way he should go" if he is not later to depart from it. Training means more than teaching. Teaching is helping to know, but training is helping to do. To be doing something is the passion of youth. Most of its activities center around the doing of something and doing it hard. Hence the importance of the church to utilize this adolescent characteristic for the furtherance of its life and work.

It is more and more being recognized that the instructional side of our education has been overemphasized. To continue to explain principles and facts, crowding the mind with instruction without giving opportunity to the pupil for self-activity, is contrary to the laws of development and ends in an impractical education. One learns much more thoroughly by practice than by instruction. It may be said that the highest values of the studies at the Moody Bible Institute lie in its Practical Work Department. It is when the student passes from the classroom to the street, the factory, the jail or the Sunday-school, and exercises the instruction he has just received, that he embodies it into the life experience that makes all future service invaluable.

Unfortunately the program of the average church is sadly overbalanced on the side of instruction. Approximately seventy-five per cent of the children and adolescents for whose education the church is responsible, attend only the Sunday-school. Experience shows that the children and young people who drop out of the Sunday-school and never become permanently attached to the church, have never had any other contact than the Sunday-school. When these scholars are also identified with such organizations as the Christian Endeavor Society, Epworth League, or B. Y. P. U., they are not only brought into church membership, but generally become the most efficient and effective workers in the congregation.

A church, then, that recognizes the importance of organizing for training, will first of all give attention to a program of

EXPRESSIONAL ACTIVITIES

Expressional activities should begin in later childhood and continue through the entire adolescent period. Instead of making membership in the young people's society elective, it should be recognized as complementary to the Sunday-school. Valuable as is the work of these young people's societies, not only do the majority of the Sunday-school scholars fail to embrace it, but it is poorly correlated with the instruction it should supplement. In the public school a pupil first studies his lesson and then recites it, but in the average church the scholar receives instruction in one lesson at the Sunday-school and attempts to speak upon an entirely different topic at the

Christian Endeavor Society. Now permanent knowledge can only be assured where expression closely follows information, and for this reason it is of the greatest importance that the Christian Endeavor topics should be correlated with the instruction of the Sunday-school. This in itself will do more than anything else to bring the entire Sunday-school into the expressional activities of the church. Many of the denominations are now providing text-books or literature for these correlated sessions, so that the new plan can be introduced without difficulty.

Expressional activities can be simplified and intensified and all overlapping and overlooking avoided if organized as follows:

1. Junior department.

Instead of having a large number of different societies in no way related to each other and reaching only a part of the constituency, all the boys and girls of the Sunday-school between the ages of nine and eleven may constitute one or more of the following organizations:

Junior Christian Endeavor Society.

Junior Boys' Club.

Junior Girls' Club.

Junior Boy Scouts.

Junior Campfire Girls.

2. Intermediate department.

In a similar way the Intermediate department, which is composed of pupils in junior high school, will provide correlated expressional activities for boys and girls of

twelve, thirteen and fourteen, in one or more of the following organizations:

Intermediate Christian Endeavor Society.

Intermediate Boys' Club.

Intermediate Girls' Club.

Boy Scouts.

Girl Scouts.

3. Senior department.

The constituency of the Senior department, which is largely the pupils of the senior high school, ranging between the ages of fifteen and seventeen, do not require separate organizations for the boys and girls, and for that reason the expressional activities may be organized as follows:

Senior Christian Endeavor Society.

Senior Missionary Society.

4. Young People's department.

This group consists of what is generally known today in the average church as the young people's society, and represents the ages between eighteen and twenty-four. Its expressional activities may be organized as follows:

Young People's Christian Endeavor Society.

Young People's Missionary Society.

The last named organizations to a certain extent will have an oversight of the Junior, Intermediate and Senior societies which precede.

The department plan for arranging expressional activities enables all social and recreational events to be provided for a single group. Thus a social in the Intermediate department includes the Sunday-school, Christian En-

deavor Society and every other activity in which the boys and girls of the junior high school are organized. This greatly simplifies the program and brings together only those who have common interests in church, school and other outside contacts. When there are regular promotions from one department to another, the age limits will be carefully observed and common interests continued.

TEACHER TRAINING

In addition to expressional activities, a church should maintain a Normal department as a part of its Sunday-school, for the training of its teachers and officers.

Where a twelve year curriculum is provided in the Sunday-school for pupils in the grade and high schools, a Normal department would minister to the young people between the ages of eighteen and twenty-four. Upon graduating from the high school and the regular course in the Sunday-school, the student would enter the Normal department. During the first year he will pursue a course in teaching methods, such as child study, pedagogy and Sunday-school administration. The second year his instruction will be teaching material, which will consist of a survey of the entire Bible. This is undoubtedly the best preparation for the Sunday-school teacher, as he must know the Book as a whole before he can hope intelligently to teach a part. It will be observed that these two courses may be interchangeable to enable new students to enter every year and to permit a single teacher to provide the instruction in the Normal department.*

*Such a course is provided and promoted by the Correspondence School of the Moody Bible Institute, Chicago.

For the third year the student elects the department in which he wishes to specialize. Should he select the Junior department, for instance, he will now be under the supervision and instruction of the Junior superintendent, and for his training have observation and practice teaching in the Junior department. Thus every department in the Sunday-school is always supplied with a reserve staff of teachers, and it is possible not only to provide for occasional absentees, but also to arrange for vacation periods during the summer. A supply of teachers is also assured in this way for the sessions of the Daily Vacation Bible School.

All the students in the Normal department may not elect to be teachers, in which case for their third year of specialization there should be provided a class in church supervision and Sunday-school methods. This will prove invaluable for preparing these young people to fill the future offices in the church and Sunday-school. Where this is done it is reasonable to expect that the next generation will come to the tasks of the church with a better working knowledge of her organizations and her problems than has been the portion of the present membership.

MISSIONARY TRAINING

The use of the graded lessons in the Sunday-school marks an advance step in the provision of missionary instruction for the boys and girls. In addition to this, however, the missionary zeal of the young people should be fostered and furthered by special training. Even where missionary societies exist, the church should in addition

have a definite time designated for missionary promotion.

In the annual program, to which reference will later be made, a period of several weeks in November or December is set aside for this purpose. The regular Sunday session of the young people's societies may be utilized for the study of a missionary text or consideration of general missionary literature. This school of missions may be enlarged to include the entire church, **but it should** center in the young people's organizations. Such a school of missions will not only increase the missionary knowledge of our young men and women, but it will stimulate their interest, further their contributions, **and lead some** of them to volunteer for service.

CHORUS CHOIR

The modern tendency to "hire" singers and musicians as a solution for the problems of church music, is most unfortunate. Frequently the selection of these artists is made without any reference to their spiritual life, so that there is no close relationship between the message of the pulpit and the message of the quartet. A volunteer chorus is always preferable to a paid quartet, and it is just as important that a music director should be hired to teach our young people how to sing as it is that a director of religious education should be engaged to train our members in teaching. It is the praise of the congregation which is desired, not that of a paid artist, especially when such talent is not converted and consecrated. Moreover, the congregation is far more apt to join in the service of praise under the leadership of a chorus choir than to follow the singing of a professional quartet.

Most young people will take a delight in the training afforded them in the requirements of a chorus. Of course where the congregation is dependent upon their own volunteers for musical expression, much time and patience will be required in practice. To presume to present an inadequately prepared anthem or song is to insult the intelligence of the congregation and to materially injure the spiritual import of the service. It is also a sin against a splendid opportunity to properly serve God and to do Him public honor. A choir director who has a strong personality as well as a full understanding of music can generally train successfully most volunteer choirs.

As a preparation to the training of a chorus choir of young people, a junior choir of boys and girls will be found helpful. The writer was a member of a boys' choir in his early teens, and not only secured valuable musical training in this connection, but was later led to pursue his musical training with private instruction, which eventually admitted him to the leading chorus of the city. As with the young people's chorus, the junior choir must be directed by a strong personality. For their encouragement, frequent opportunities should be given to supplement the service of the regular chorus. They may serve during the vacation period, and provide the music for the Sunday-school or midweek service.

PERSONAL SOUL-WINNING

No young believer is equipped for Christian service who is not trained to be a winner of souls. Attention

has already been called to the evangelistic training for the Junior and Intermediate teachers that is incumbent upon the pastor. A similar course of instruction might very well be adapted for study by the young people's societies. A concise and comprehensive presentation of personal evangelism has been prepared by the Correspondence School of the Moody Bible Institute in a course that can be completed in two months. Such training should find its place in the curriculum of the young people's societies at their regular Sunday sessions.

Practical experience based upon this training may be found either in branch Sunday-schools or in city mission work. Where it is impossible or impractical to provide accommodations for the thousands who might attend the home school, branch Sunday-schools can be organized either in the city or country in many localities not reached by the present teaching facilities of the church. In these branch Sunday-schools there will be a splendid opportunity for the young people not only to teach, but to express their evangelistic zeal for the saving of our boys and girls.

In most of our cities there are to be found rescue missions which minister to the down and out. These missions are always glad to secure the co-operation of the young people from the churches, and the responsibility of maintaining the services for several evenings a month can well be assumed by any church that desires to train its young people for evangelistic work.

CHAPTER VII

ORGANIZING FOR SERVICE

IF we have been faithful in teaching our children and training our adolescents, adult life will blossom into service just as naturally as a carefully cultured and nourished plant will bear fruit. The church that devotes the proper attention to its children and young people will not experience any difficulty in enlisting its adults in service. But even where members have been trained to work and when they respond heartily to the call for service, organization is necessary lest enthusiasm be dissipated and energies unappropriated.

Churches both large and small will find it advisable to combine and direct the activities of the women, and enlist and utilize the efforts of the men through two main organizations.

WOMEN'S WORK

1. Organization.

Unify all the women of the church and all the work for women in one single organization, which may be called the federated women's society. Even in large churches it has been found expedient to organize the women into a compact unit. Overlapping and overlooking are certain when two or more women's groups work in a church. Friction and rivalry are also avoided where a single organization exists. Above all the most important work of community visitation can be made the task of all the women of the church rather than that of a

select few. Women joining the church and young women graduating from its training activities automatically become members of the women's society. In this way every woman is enlisted for active service when they are enrolled as church communicants.

The president, secretary and other officers of this consolidated organization should be chosen on the ground of ability and leadership. For president it is well to select a woman of large executive ability who may be recognized as best qualified for this important position. As president she will be the director of parochial work, which will constitute the greatest service that the women will contribute to the church.

The vice-presidents should be chairmen of the following committees which will represent the various activities of the women's work:

- Foreign Missions
- National Missions
- Church Aid
- Community Aid
- Program
- Social

Arrangement for meetings by this united society should be one afternoon a week in a small church or two afternoons in a large church, depending largely on the number of activities in which the women participate. In a weekly meeting the program will be arranged so that the different forms of activity will have their place each month. For instance, the first week of the month might be given over to the interest of foreign missions, and

after the opening exercises the program can be turned over to the first vice-president who is chairman of the committee on foreign missions. The second week the program will be in the hands of the second vice-president who is chairman of the committee on national missions. The weekly program might be arranged as follows:

2:30-2:45 Devotions

2:45-3:00 Business

3:00-3:45 Foreign Missions

3:45-4:00 Parochial Work

4:00-4:30 Social or Program Committee

2. Parochial work.

As the pastor and board of supervisors attend largely to the visitation of the members of the church, upon the women must be placed the responsibility of reaching the unchurched in the community. Instead of a committee on visitation which restricts the work to the physical limitations of a few, *all* of the women should be brought into a plan of individual obligation for the visitation of such homes in their vicinity where some point of contact with the church has been established.

Not only is the president of the women's society recommended as the director of parochial work, but this important activity occupies the very center of the weekly program, that its all-embracing character may be recognized and ample time afforded for its consideration. The method that will be employed for organizing and operating a program of parochial work will be discussed in a subsequent chapter. A federated women's society may become the strongest factor in church extension.

MEN'S WORK

The lack of organized effort to reach men may explain why there are three million more women than men on our church rolls today. All churches do not have a predominance of women. Where there has been provided an efficient program of men's work the church has generally been successful in securing its full quota of that sex. Few churches realize the far-reaching importance of getting in direct contact with the head of the family. When the church solicits the attention and interest of women, its women predominate; and when it seeks primarily the attendance of children, its children are in the majority. However, when it goes directly after the men it indirectly secures the entire family. Many men have their connection with the church through their wives and children largely because we have solicited their interest through this medium. When the church is content to transact its business with the home through the mothers, it is only natural for the fathers to believe

"In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."

It takes men to reach men. Men must call where and when men can be found, and make it plain that it is the men that they are after. Christ and His apostles were men. They made sacrifices like men. They spoke in the language and labored in the spirit of men. The church must emulate them now to win men.

Men's work can be carried on through a men's organization that will function as follows:

1. Men's class.

It is through the men's Bible class in the Sunday-school that the church can make its most personal and most practical appeal. There are thousands of large organized Bible classes today that can testify to the value of working for men through this medium. The success of these organized adult Bible classes points the way to church success with men. In these classes the largest possible amount of liberty is enjoyed. Men have been granted the privileges of civil government for over a century, and the church cannot enlist their interest unless its organizations are truly democratic. It is the organization where

Every man has a voice,
Every man has a choice,

that is most likely to make its appeal to the stranger.

To this end therefore, every effort should be made to have men recognize their personal rights and responsibilities in making the organization *their* class. Here the teacher must confine himself to the lesson study and then step aside that all matters relating to the organization and operation of the class may be strictly in the hands of the men.

In a large church there may exist several men's classes, or it may seem wise to arrange them in groups having one class for young married men and another for fathers and elders. The number of such groups will largely

depend upon the teachers that are available, as well as the accommodations the church building may be able to provide. It is needless to say that the personality as well as the spirituality of a teacher is a dominating feature in the success of a class, and it would be preferable to have one large class that could be under the instruction of an exceptionally capable teacher than to attempt several classes with less able instructors.

2. Men's club.

Man has a social side that must not be overlooked if we are to preserve his interest in religious matters. Weekly class meetings for Bible study should be supplemented by a monthly gathering for social purposes. Where several classes may exist in a large Sunday-school, it is of the greatest importance that these be united in a single men's club to preserve the enthusiasm for the men's movement and to consolidate their efforts for service.

These monthly meetings of *all* the men in the church should be as informal and democratic as possible. A program committee may provide a forum, conduct a debate, or introduce a special educational or inspirational speaker. There should be at least two special occasions. Ladies' night should be recognized as an annual feature of the club, at which the wives of the husbands and the particular friends of the young men may be invited. In some brotherhoods it is the custom at such a gathering for the men to be responsible for the preparation and serving of the dinner which features the occasion.

One month also should be set aside for the observance of father and son night. Whereas the former occasion recognizes and honors the marriage relation, this sanctified the home relation. Nothing can be more conducive to suggest the duty that a father sustains to his boys, than a public occasion that will bring them together in this loving relationship.

3. Men's work.

A program of work is of vital importance for preserving the interest of the men. Every man that is enlisted in the class and the club speaks in language louder than words, "Use me or lose me." If we have not enlisted his services we have no security for the retention of his interest. It is imperative that a program be provided that will be so attractive, so extensive, and yet so comprehensive, that it will appeal to every man of the church. Certain it is this provision must be made for the services of *every* individual, as in men's work above all others it is vital that there be no overlapping and overlooking.

A threefold program of work is suggested:

(a) Class promotion.

The men will primarily be interested in the promotion of their class and club, and this should be the first step in the enlistment of their services. In this connection it would be well to suggest several committees that may provide for an unlimited number of members. The three that are essential for class promotion might be stated as follows:

Membership
Program
Recreation

(b) Community promotion.

Next to the promotion of their class, the men will be interested in any projects that concern the community. Most all matters that pertain to the purity and protection of their homes and the moral and educational improvement of the neighborhood will make its appeal. For this reason committees such as will concern themselves in these matters and enlist additional men might be named as follows:

Temperance
Social Service
Civic Relations

(c) Church promotion.

Men that are already taking an active part in the class and the community may readily be interested in the work of the church. While these duties would primarily be assumed by the men who have been sufficiently long in this social and spiritual atmosphere to have come under the power of its evangelistic effect and have been received into the closer fellowship of church communion, nevertheless there may be some tasks to which a non-member may be assigned. This may be the means of quickening his interest in the regular services of the church and eventually bringing him under the power of its evangelistic ministry.

For engaging the interest of the men in the work of the church, three forms of activity are suggested:

1. Sunday evening service.

The problem of the Sunday evening service has been solved in more than one church by making the men's organization responsible for it. Men have charge of the publicity, the ushering, and even the music; in fact, everything except the actual preaching of the sermon by a manly minister. In every sense of the word it is made a men's service, and it is not surprising that under those circumstances the men in attendance equal if not exceed the women and children, and in some instances the evening gathering proves to be the popular service of the day.

2. Canvass.

In a well-organized church it will be necessary to canvass the community from time to time and secure personal information. A census will be necessary to secure a list of prospects for the Sunday-school, as well as the women's society. An every-member canvass likewise will be required at another season of the year to promote the finances of the church. There is no better organization to assume the responsibility of these canvasses. It is a man's job and it is likely the work will be accomplished with that businesslike precision which will make the work efficient and effective.

3. Personal evangelism.

This is the most exacting and yet the most important service than can be rendered the church. Of course none

but regenerated men can assume this task, but the training of our young people in this work will prove a valuable asset to the church. Personal workers will be assigned definite tasks at a given time when special evangelistic efforts are being put forth by the church. The important place that these assignments for personal work take in the program of the church, as well as the definite time for the making of these personal contacts, will all be considered in a subsequent chapter.

CHAPTER VIII

CHURCH PUBLICITY

THUS far attention has been directed toward the organization of the church in order to make it a vital force in the community. However, before entering into the field of the church's concentrated efforts, it will be well to consider church publicity, which must be recognized as the connecting link between the force and the field.

The successful church will be its best advertising. "Nothing succeeds like success," and the church that has thoroughly aroused the interest of its members will not be without a natural medium of publicity. Energetic and enthusiastic members are the best advertisement the church can produce, and as long as the affairs of the church are united and successful, it will not want for advocates in the community.

But even when the members are aroused and let their light shine for the church, a program of publicity is essential. Upon the walls of every church there might well be inscribed this motto: "If our creed is not true we ought to change it; if it is true we are bound to propagate it." Surely the business of the church is of sufficient importance to receive the public attention that is given to matters of far less consequence. Millions of dollars are spent annually in advertising a type of automobile, a make of soap, or a brand of flour, and yet of

how much more importance is the saving of a boy than the selling of a bag of flour. For this reason the world must realize that the church magnifies its work above all others and that its publicity is a recognition of its importance.

Of course it is not desirable or financially possible for the church to compete with commercial establishments in the presentation of its mission. Nevertheless, a program of inexpensive and practical publicity can be maintained which will not only acquaint the public with the church's activities, but will also stimulate the interest of the members and quicken their individual effort.

The purpose of all publicity is to prepare the way for personal contact. When a community is well informed about the life and work of a growing church, it is comparatively easy for its members to establish a point of contact. A house-to-house canvass is not an unpleasant or unprofitable task where the preceding months have been given to a program of publicity.

It will be observed in the organization of the board of overseers that provision has been made for the work of publicity. Possibly there may be in the congregation a printer, publisher or newspaper man who can serve directly under the representative of the official board who is responsible for this activity of the church. In some instances this work is assigned to a publicity committee or publication agent, who serves under the direction of the official board. There are several ways in which the church can make a dignified and direct appeal.

NEWSPAPERS

Every church ought to be on friendly terms with the newspapers in their town or city. Church and press are both interested in the welfare of the community. That each fails so often to understand the other is to be regretted, for thereby many opportunities for mutual helpfulness are lost.

When the paper does not print church contributions there may be a very good reason. The editor is working for his readers, not for his contributors, and he must protect the reputation of his paper by printing only that which is interesting—interesting to the majority of readers, not to the writer of a particular article. Any journalist who has served his apprenticeship as a newspaper reporter will recall many reprimands by the editor because his material was not strictly news. The chances are that the average church contribution that is sent to the newspaper is anything but news. If it is a stereotyped notice of a regular meeting, such as the congregation is accustomed to hear from the pulpit, it is not surprising to find that the newspaper rejects it. But when the church has some actual accomplishments to report, some real progress to note, some extraordinary circumstances to relate, if it is prepared in "newspaper style," unless "space is tight," there is every chance for its appearing in print.

Short items and short sentences full of action will make their appeal to any editor. The average reader has neither the time nor inclination to study a long paragraph, so the meaning must literally stand out in every sentence.

A careful writer will examine every item offered to see how many words can be eliminated without spoiling the idea or sense.

Items about people always have a local interest. Country newspaper editors recognize that "every name printed makes a subscriber," and fill their columns with personalities.

Sometimes the church can secure a more hearty co-operation of the newspaper by doing them a real service, such as tipping off news that is not directly related to the church. They may be able to provide the editor with the details of an obituary of some prominent man, or report some popular lecture or public meeting. In all his pastorates the writer maintained a friendly relationship to the press and never experienced any difficulty in securing church publicity. The following is an illustration of a news item which appeared in the local press:

A record attendance was made in the Sunday-school of the First Reformed Church yesterday. With such a splendid showing at this time of the year it seems as though the superintendent, Mr. C. F. Shaw, will make good his determination to have five hundred scholars by next April. The real problem will be to accommodate them all, as last Sunday every chair in the building was occupied. Perhaps this can be temporarily solved by the establishment of branch Sunday-schools, such as the church is now conducting at Belles Camp under the direction of Mrs. William Bailey.

Richard Beall Niese, news editor of the *Nashville Tennessean*, in his excellent book, *The Newspaper and Religious Publicity*, makes the following suggestions for

the preparation of a news item that is most likely to prove acceptable:

1. It must be accurate in every detail.
2. It must be terse and right to the point.
3. It must be written from an impersonal, objective viewpoint.
4. It must be written without bias or prejudice. Be fair both in spirit and in detail.
5. It must be written in good taste.
6. It must be free from editorial comment.
7. It must begin with a lead that will attract attention and continue on through to the end with a swing.

Mr. Niese believes the newspapers of the United States have come to see the value of printing news about churches, Sunday-schools and religious organizations, and while they do not deem this class of news sufficiently important to hire special men to feature this department, more and more they are giving their attention to news items that are properly prepared.

CHURCH CALENDAR

Nothing will make its appeal more to the constituency of the church, as well as the members of the community, than a church calendar which will set forth the weekly activities of the church.

The church calendars the writer introduced in his first parish were very modest leaflets. A small and inexpensive press had been procured and the typesetting and printing were largely done by himself. But from this humble beginning the printing plant was enlarged from

time to time with additional type and bigger presses, until it became a very important part of the publicity material of the church. In later days everything from a calling card to a sermon issued from the printing room, in addition to the regular eight page calendar, which was changed from beginning to end every week. The services of the young men were requisitioned, and their instruction was considered of such value that the principal of the public school gave special credit for the training these pupils secured. During the time that the epidemic of flu was sweeping the country and many cities were obliged to close their churches as a measure of safety, this printing equipment proved invaluable. The notice from the Board of Health to close the church came on Friday. Immediately the pastor inserted the following item in the leading paper of the city:

*Church to Distribute Bulletin and
Sermon at Homes of Members*

Bethlehem Presbyterian Church will co-operate in every way with the city authorities in preventing the spread of the prevailing influenza. In view of the fact that the members cannot congregate at the church, arrangements are being made to communicate with them by means of the printed bulletin. This will be distributed at the homes of the members Sunday morning. In this distribution there will also be provided the regular Sunday-school papers, as well as a sermon by the pastor, Rev. Clarence H. Benson, which will be specially printed for this purpose.

Through this weekly contact with the church by means of the printed page, interest was sustained during

the entire period it was necessary to suspend the regular services, so that the church did not suffer spiritually or financially from this experience.

Of course the success in maintaining a weekly calendar, as well as in providing acceptable items for the press, will depend largely upon the activities of the church. At the time the writer was publishing an eight page calendar there were as many as twenty-four services recorded in a single week. The printing of these activities not only is a stimulus to the membership, but provides an excellent introductory card for parochial work in the community.

MONTHLY BULLETIN

Where a printing plant is not feasible, a monthly bulletin may be prepared and printed by an outside firm, the expense being met with advertising matter. There are several syndicate printing establishments which contract with churches to do this work, supplementing local church news with appropriate reading. In this case the church assumes no responsibility for the advertising, but pays a stipulated amount each month according to the amount of space desired and the number of copies required.

The editing of a monthly bulletin involves an extension of the requirements needed for a weekly calendar. Longer items may be prepared, but the editor will be obliged to discriminate between articles and news which will interest, as there is little use in printing matter that will not be read. Let the matter in each issue be varied.

Brief rather than extended contributions will be welcome. Short fillers are often read before page articles. The editor will also have to spend considerable time in the selection of attractive headings and the introduction of leads which will catch the eye and hold the interest.

POSTERS

Posters may be divided into two classes, those that are printed and those that are handmade. The making of posters is now a part of the regular training for teachers of Daily Vacation Bible Schools, since it forms an excellent project for the employment of boys and girls. These posters, which require a great deal of ingenuity in preparation, are produced at practically no expense and find acceptable use in churches and young people's societies or missionary rooms. A series of such posters used to drive home such subjects as stewardship, mission study, or Sunday-school extension will arouse a great deal of interest in the course of a year. Such posters, however, must occupy a conspicuous place and be changed each week according to a plan which will carry the complete development of a theme.

Printed posters are valuable for acquainting the community of special campaigns. A series of Sunday evening sermons might call for announcement in large type in the windows of leading merchants of the vicinity. These business men are generally willing to co-operate, provided the church removes its posters as soon as they have served their purpose. The apathy of a church is revealed when one sees displayed in a prominent window the an-

nouncement of some special activity that had taken place weeks before.

BULLETIN BOARD

If the church is located on a busy street a bulletin board may serve to attract and arouse interest. The wide-spread use of movable letter displays has done much to solve the question of the best kind of a sign board, but even a blackboard in the hands of an artist who is especially skillful in lettering, may serve equally well. Here again care must be taken that the copy provided will attract the eye and that the lettering be sufficiently large to be visible at a distance.

Bulletin boards like newspapers must constantly be provided with fresh copy, and it is always important to have the display of any announcement removed as soon as it has served its purpose.

CIRCULAR LETTERS

The mails can be used not only as a means for the church keeping in contact with its members, but also for getting in touch with the prospects in the community. However this service is very limited and its use must be carefully guarded. Letters should only be an advance announcement of the personal visit that is to follow. In fact, all circular letters soon lose their value if the recipient is led to believe that the church is dependent upon that method of reaching its constituency and is not planning to follow up its initial advance with a personal visit.

CHAPTER IX

SURVEYING THE FIELD

EVERY good business organization has a list of prospects. These prospects represent its future trade, and upon the number of prospective buyers will depend more or less the expansion of the business. In a similar way a growing church must have a workable list of good prospects upon which it may concentrate the united energies of its membership for evangelistic effort.

1. The church must provide a list of good prospects.

Such a list of prospects should at least equal the size of the present membership and might be even larger. From time to time new names must be added so that the force may ever have this field upon which to expand its energies.

The provision of a working list of non-church members should originate with the board of overseers, who may ask for the co-operation of the other organizations of the church. The Sunday-school would be the first to provide a list of names. Where an aggressive Cradle Roll department is maintained there will be a large number of mothers and fathers whose only point of contact with the church is the enrollment of their babies. These, however, are excellent prospects, as it is clear their interest is primarily in this church. After the Cradle Roll consult the records of the Sunday-school to secure the names of adolescents and adults who are Sunday-school attendants but not church members. In like manner we may dis-

cover parents and relatives of children attending Sunday-school who are not connected with the church.

A special committee should take note of all strangers who are attending the Sunday evening services and secure their names and addresses. Attendants who are more or less regular are manifesting sufficient interest to suggest that their names be included as prospects.

In addition to securing the names of those who already have some point of contact with the church, it will be necessary to make a house-to-house canvass of the community to ascertain the families that are not connected elsewhere and may be logically recognized as the field of the church's efforts. Before instituting such a canvass, however, it will be necessary first to take steps to learn the exact boundaries of the field within which the church expects to confine its operations.

2. Map out the community.

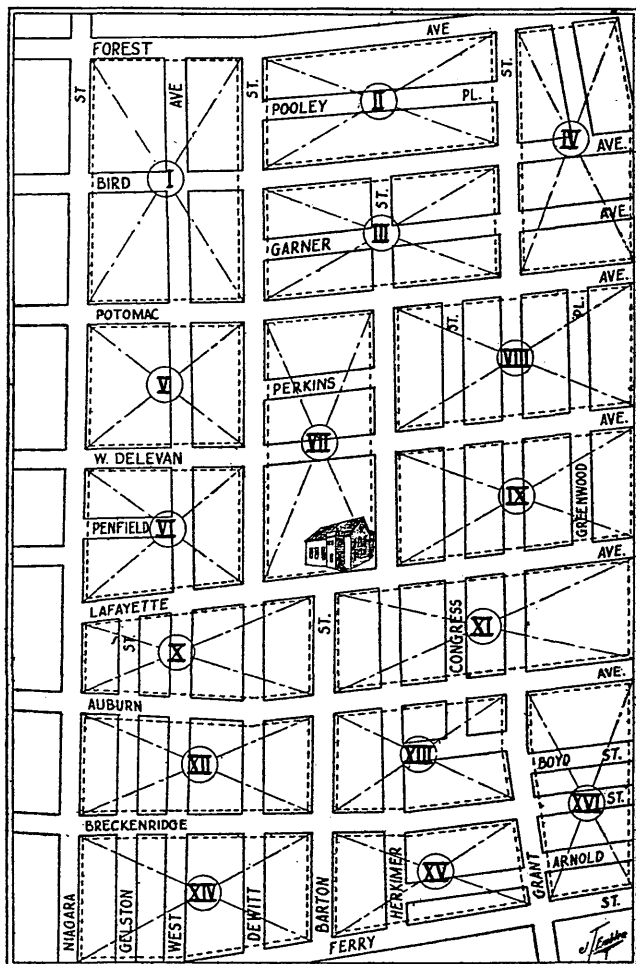
The size of the territory that the church is going to recognize as its particular field will depend upon the number of members and the efficiency of the organization. It would be better to have a small field worked intensively than to assume the responsibility of a territory that is too large for the working capacity of the church. The board of overseers will determine the exact boundaries of such a field. Sometimes in a small community other churches will co-operate, and then it will be possible to divide the town into sections, making each church responsible for its portion. In that way far more efficient work can be accomplished than where one denomination attempts an intensive program single-handed.

A Parish Map for Eighty Workers

16 Districts

~ ~

64 Blocks



Where a church undertakes this task alone it is well to have its building as near the center of the field as possible. If there are one hundred available women, a field consisting of as many as eighty blocks may be undertaken provided the blocks are small. Where the blocks are large it may not be wise to have more than half that number constitute the field.

3. District the community.

One-fifth of the women should serve as district chairmen, so that where one hundred women are available for parochial work, the territory will be divided into twenty districts. These districts for the time being may be made nearly equal, as there probably will be just as many prospects living in one part of the field as another. Each district is then subdivided into four blocks, and each of the remaining women is assigned to a block. Assignments as far as possible may be made so that each woman will live in the block for which she is responsible. Of course this arrangement would be impossible in all cases, but it is a wise measure to follow in order that each member may be as near as possible to her field of operations. The district chairmen are held responsible for the service of any absentee, so in case their district is well cared for they may be assigned by the president of the women's society upon special cases outside of the regular field of activities.

4. Canvass the community.

Now that the boundaries of the field have been agreed upon, all that is necessary to complete our list of pros-

pects is a house-to-house canvass. This should be done simultaneously and as quickly and completely as possible. To that end the date should be agreed upon — preferably in the early fall — weeks in advance so that full preparation can be made.

As suggested in an earlier chapter, the men's organization is the best agency for assuming and accomplishing this task. The women's society and even the young people's auxiliaries may co-operate, but the plan and promotion of the project should rest with the men. The successive steps that will be taken in preparation for this united service will be somewhat as follows:

(a) Procure needed supplies.

First a record card will be necessary upon which may be tabulated the information required. This will include the blanks for the name and address, age, church affiliation and denominational preference.

Another card equally essential contains instructions to census takers in order that their service may be uniform. On the back of this card there should be a map or verbal description showing the boundary of the particular territory each canvasser is to cover. This will prevent any overlapping or overlooking.

(b) Procure canvassers.

A large number will be needed if the work is to be done expeditiously as well as thoroughly. If the co-operation of the women's society and the young people's organization is enlisted, practically all the adolescent and adult forces of the church will be employed. Of course

the task of taking the census does not require the care in the selection of canvassers that will be necessary for the more important contacts that must follow, so this service can be performed by almost any member or adherent of the church. The more brought into action the sooner the task will be accomplished.

(c) Assign canvassers.

It will be necessary to district the territory with care in order that every section may be included and each one's task approximately equal. This is always a critical point in the program. Careless or haphazard methods of districting the territory may result in confusion or the neglect of certain sections. A competent committee from the men's organization should be assigned this important part of the work.

(d) Canvass in one afternoon.

This has in practice proved most satisfactory. Sunday afternoon will usually be the most favorable time. Let all the canvassers gather at the church for a brief season of prayer before entering upon their work.

At the conclusion let each canvasser make his report so that the results may be tabulated and announced at the evening service. There will be an enthusiasm and expectancy in these reports which will lend great interest to the announcement of the results. Many workers will be ready to testify of the great joy they experienced in this service, so that the church will be repaid even if it has done nothing more than to provide some practical employment for its church members.

(e) Assign the prospects.

Now that our list of prospects has been completed from the additional names provided by the canvass, we are all ready to assign this new material into the various channels of organized effort.

First of all, those signifying a preference for other churches will be committed to the care of those respective bodies. Those making this church their choice, or failing to express any denominational preference, will then be classified according to age. The babies under three will be assigned to the Cradle Roll, and the subsequent ages of childhood to the Beginners, Primary and Junior departments. Boys and girls in the teen age will be allotted to the Intermediate, Senior and Young People's departments, while the names of adults will be distributed between the men's and women's classes of the Sunday-school.

Each department superintendent of the Sunday-school now assumes the responsibility for securing the attendance of those prospective scholars belonging to her particular group. In anticipation of just such a canvass a teacher training class will have graduated additional teachers to care for these new scholars. When each teacher has been assigned the new scholars who are to become members of her class, she immediately visits them, so that the calls made by the entire staff of teachers are practically simultaneous. In making these prospective scholars regular members of the Sunday-school, of course it is not wise to give the new scholars exclusively to new teachers. There should be a rearrangement of

classes so that both old and new teachers will have the responsibility of enlisting this new material in their classes.

Aside from the names that are assigned to the various teachers of the Sunday-school, the promotion committee of the adult classes will require complete lists of the men and women to be enrolled, while the president of the women's society will require a list of every unchurched family for distribution among the district chairmen of that organization.

Such a canvass carefully prepared and accurately executed may suffice for many years. Once a complete knowledge of the field has been secured further canvasses are not necessary provided the promotion committee of the men's class are constantly on the alert for new prospects, while the women's society assume the responsibility for investigating the status of every new family that moves into the community.

CHAPTER X

WORKING THE FIELD

THE church is now not only fully organized for working its field, but it is provided with a good list of prospects upon which to begin operation. However, it must not make the mistake by rushing into its field without giving thought as to the most favorable time for its activities. The church must learn a lesson from the farmer. There is a time and a season for every phase of his work. There is a time for plowing and subsoiling, for harrowing and seed-sowing, for cultivating the growing grain and protecting it from its enemies, and for gathering the harvest and conserving the fruitage of the year's labor.

The church must likewise learn that there is a time for the sowing of the seed, a time for its cultivation, and a time for its reaping. It must also recognize that there is a period of inactivity when it is not advisable to carry on its advance efforts. While the farm year begins with spring and ends with autumn, the church year with equal distinctness begins with autumn and terminates in the early summer. This does not mean that the church takes a vacation during the summer months any more than the farmer vacates his premises during the winter. As the farmer uses his leisure hours to study his work, prepare his tools and get his machinery in good running order, so the church will utilize the summer months for conserving the results of the last year's campaigns and pre-

paring for the work of the year that is to follow. There is a "time for everything under the sun," and the church must study the divinely ordained seasonal laws which apply to its work and appropriate the providential time adopted to its activities.

September is generally recognized as the opening month of all church activities. Vacations are over and all business is running again in full swing. The opening of the public schools, which claim such a large interest in every community, renders its constituency stable and makes it possible for the church to enter into its campaigns with every assurance that the great majority of the members will be on hand to co-operate in its program.

Between the first of September and the following Easter the church must vigorously promote four campaigns.

RALLY DAY

The first objective should be to re-enlist every scholar and enroll every prospect in the Sunday-school. Several weeks of preparation will be necessary in order that a united effort may be put forth the third week of the month so that Rally Day may find the church crowded to its full capacity. In fact, if the full list of prospects are systematically and simultaneously visited it will probably be impossible to accommodate the attendance, and special provision may have to be made in adjacent buildings for the overflow. At any rate, it is a wise precaution to plan for such emergencies, as results are sure to follow where the church puts forth its united effort.

The week preceding Rally Day the forces of the church will canvass the prospects of the community in the interests of the Sunday-school as follows:

1. Each teacher will call upon every scholar in her class.

This is not a time for writing letters or the substitution of Sunday-school visitors. Each teacher *must* call on each pupil. In the Primary, Junior and Intermediate departments of the Sunday-school where the maximum number in the class is not more than eight, this will not be found a burden for any teacher. In the larger classes of the Young People's department, the teacher will be obliged to get the co-operation of other pupils.

2. Each woman visitor calls on the unchurched families of her block.

Undoubtedly in the assignment of the unchurched homes to the women's society there have been sufficient number of prospects to call for the activities of every member of the women's society. Each woman now makes her first call in the home with the purpose of enlisting the interest of every member of the family in the Sunday-school. Where a woman is unable to serve, the district chairman assumes the obligation and other provision is made for any absentees to insure the visitation of every family.

3. Men visitors call on the unreached men of the community.

As has been noted, the names of all the men that have been discovered as good prospects are assigned to the

men's class, and they are now divided up among the various members so that each prospect will be visited and welcomed to the class the following Sunday.

CHURCH ATTENDANCE CAMPAIGN

Having identified our prospects with the Sunday-school, the next step is to bring them into touch with the regular services of the church. In fact, the Sunday-school is only the teaching arm of the church, and until all are brought into a service of worship the church does not function. Moreover men and women must attend the church services before we can expect them to unite as communicant members. When Sunday-school scholars are rushed into communion with the church without previously becoming familiar with its services of worship, we cannot expect that their interest and attendance will be maintained. Church membership presupposes church attendance, and to bring every member and every prospect in contact with the morning and evening services should be the great objective of October and November.

The morning service should be the first to receive attention. This service is primarily for the members of the church, though no program should be adopted that would make outsiders feel they were not welcome. In the campaign to bring the entire membership into worship we have already observed that the burden of the responsibility rests upon the board of overseers. Their contacts with the individual members at different intervals during the year will always prove efficacious, but at this time special effort should be made to line up every communi-

cant. An annual roll call may be instituted, or some other method by which every member will either be present or accounted for. As Rally Day was the last Sunday in September, it may be well to have the church attendance campaign as far as the members are concerned, culminate the first Sunday in November.

While the board of overseers is giving special attention to the attendance of communicants at the morning services, plans should be under way during the month of October to bring all of the prospects into contact with the evening services during the month of November. To this end it is suggested that the pastor preach a special series of sermons which may be widely advertised. In addition, the men's class should this month, if no other time during the year, have the full responsibility for the preparation, publicity and general promotion of the Sunday evening programs. If heretofore the morning service has received the emphasis and has been more largely attended, this united effort on the part of the men will bring the evening service once more into prominence, and if the full program of publicity and visitation is carried out, it will even exceed the morning service in popularity.

After the special sermons have been announced and the special programs have been prepared, the following steps will be taken:

1. Each woman visitor calls on the unchurched families in her block.

This is her second call, which follows about six weeks subsequent to the first. While the objective of the former

was the Sunday-school, in this case it will be observed the visit is made in the interest of the Sunday evening service.

2. Men visitors call on the unreached men of the community.

In factory and in office and in the homes during the evening hours each man will look up those who have been assigned to him, with the one object of enlisting their interest and presence at the evening service. It is desirable that these calls of the men and women should be simultaneous, so that the first Sunday evening of November when the first special sermon is delivered the auditorium of the church will be taxed to its fullest capacity.

COTTAGE CAMPAIGN

The church has interested its prospects in the Sunday-school and the regular services of worship. Its next step is to introduce them to its prayer life and the fellowship of the home. This may be brought about through a cottage campaign, which takes place early in the new year. Owing to the fact that this plan originated with the writer and therefore is new to the majority of communities, he will take the liberty of describing a campaign such as was annually conducted in the churches of his pastorates.

As a preliminary step *the pastor and his wife called and prayed in every home* where there were communicant members. The value of this visitation is recognized by many pastors, but in this instance the pastoral call was not

only for the purpose of instituting family prayer in every home, but calling attention to the simultaneous cottage meetings in which the church will engage during the following weeks. It was the habit of the pastor and his wife to start upon this visitation tour of the parish on New Year's Day and continue until every home had been reached. This sometimes required ten days or two weeks, but it received first emphasis. Meanwhile preparations were going on under the direction of the board of overseers for a series of thirty-two cottage meetings in as many different homes in the parish.

The meetings invariably began the first Tuesday after New Year's Day and continued for a period of two weeks. Only four nights each week were utilized, Monday and Saturday being free. As an initial step the pastor called for the names of those who would volunteer their homes for these services. Generally a great many more responded than it was possible to accommodate, but in no case was a meeting held in a home more than once, nor were there more than eight meetings scheduled for a single district.

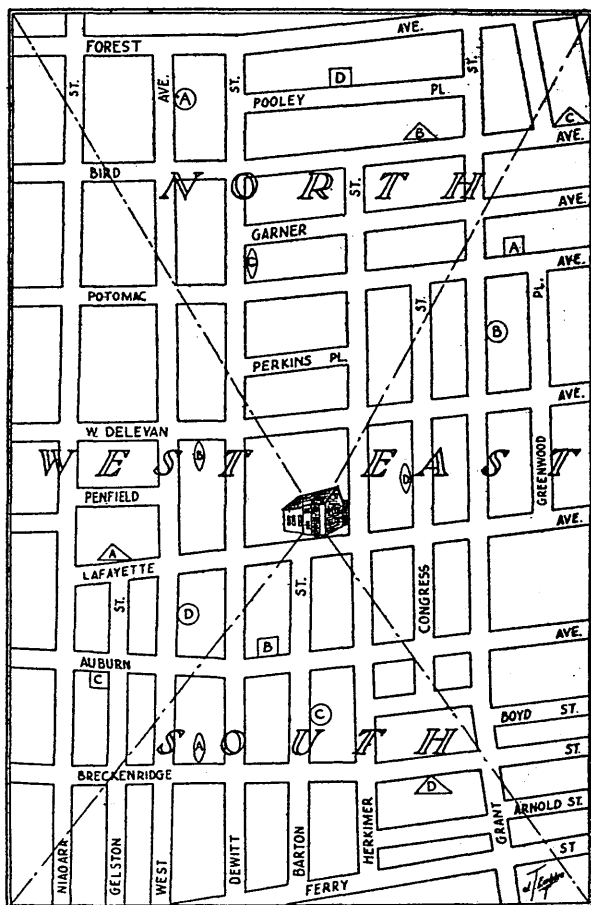
As soon as the time and the place of each meeting were definitely determined this information was printed upon the weekly bulletin, not only for the information of the members, but also for the benefit of the *women visitors who would now make their third call* upon the unchurched families in the community. This plan for *simultaneous cottage meetings* required the division of the community into four districts and the preparation of four leadership teams. These districts were known as

North, East, South and West districts, and the teams went by the names of the Session, Sunday-school, Young People and Congregation. Eight homes were selected in the North district and an equal number in the East, South and West districts.

The Session team was composed of the official board and their wives, and was under the direction of the clerk of the session. The Sunday-school team was composed of the teachers and officers of the Sunday-school, and was directed by the general superintendent. The Young People's team was composed of the Senior and Young People's Christian Endeavor Societies, under the leadership of the president of the latter. The Congregation team was made up of men and women who were not already enlisted in the other teams, and under the leadership of some outstanding church member who was not an official.

On the opening evening we would find each team conducting a cottage meeting in one of the homes in each district. These simultaneous meetings were continued the second evening, only that the teams would rotate so that each district would be served by a different team. By the end of the week every team had served in each district. While the members of the church who were associated with teams were moving from district to district each night, the balance of the church membership remained in their respective districts. In this way there was a happy mingling of all the members of the church as well as contacts made with outsiders who were brought into touch with the church members in the various homes.

Cottage Campaign for One Week



- OFFICIAL BOARD TEAM
- SUNDAY SCHOOL TEAM
- YOUNG PEOPLES TEAM
- △ CONGREGATIONAL TEAM

- A TUESDAY
- B WEDNESDAY
- C THURSDAY
- D FRIDAY

All meetings began at eight o'clock and were completed by nine. The one object was prayer, and every leader (a different leader was designated for each meeting) was responsible for reporting to the pastor the attendance as well as the number participating in prayer. Owing to the fact that the pastor and his wife were engaged in their parochial work during the day, no effort was made to attend any of the evening services, so their conduct was entirely in the hands of the church organizations. Every auxiliary of the church yielded to these special meetings and no society attempted to carry on their sessions during the evenings the entire church was concentrated in this united effort to bring prayer and fellowship into the home. The success of this campaign in developing the spiritual life of the church and in making the homes of the community places where "prayer was wont to be made," was marvelous. It can be readily understood why this was a very important phase of the annual program of the church.

MEMBERSHIP CAMPAIGN

We have now brought our prospects into the Sunday-school and the church, and introduced them to the more intimate spiritual life and fellowship of the home. The remaining step is now to bring them to make a public confession of their faith in Christ and unite with the church, or if they have already witnessed a good confession and are identified with some other body, to have them secure a letter of dismissal so they can be received into full communion with the church that now claims

their interests and support. In furtherance of this campaign note

1. Each teacher will call upon the unconverted scholars in her class.

If she has had the special evangelistic instruction of the pastor in the early fall, during these intervening months she has not neglected to give prayerful and careful attention to the instruction of these Sunday-school scholars who have not yet made a decision for their Saviour. The call she now makes will be the climax of her instruction. It is hardly necessary to point out that this talk must be a personal one and not in the presence of other members of the class.

2. Each woman visitor calls upon the unchurched women who have responded to her previous invitations to Sunday-school and church.

The very fact that they are receiving the regular instruction of the Sunday-school and are brought under the power of the gospel as it is presented in the Sunday evening services, will prepare the way for a heart-to-heart talk about the personal claims of Jesus Christ.

3. The men visitors call upon the prospective men of the community who have responded to their previous efforts.

The growing interest of these men in the church, and more particularly in the things for which it stands, will now make them excellent prospects for personal evangelistic effort. Great care of course needs to be taken

that the men who are selected for this important work shall be soul-winners.

4. The pastor calls upon recommendations of teachers, women visitors and men visitors.

After the preliminary work has been done by those who are closest to the situation and can deal intelligently and helpfully through their intimate acquaintance, the complete list is presented to the pastor that he may now have opportunity, either in the home or through special appointment at the church, for a conference with each individual who has expressed a desire to make a public confession of Christ and identify himself with the Lord's people.

Children in the Sunday-school should be brought to make their decisions from four to six weeks prior to the public reception of members in order that the pastor may have opportunity to provide them special instruction in church membership. These instruction classes generally meet once a week up until the Sunday designated for the ingathering of new members.

Where a church has a list of prospects that exceeds its membership, there should be no difficulty in the operation of this program to be assured of at least one-fourth of this number at the first annual ingathering. In one pastorate of three years, working upon this basis, the writer made an average annual increase of forty per cent of his membership.

CHAPTER XI

ENLISTMENT AND EXTENSION

AFTER the harvest season of the church, the climax of which will be the large ingathering of members at the Easter season, there is a very important chapter to follow. It is not enough to harvest the new grain, but there must be careful plans made for its complete utilization. In the same way no one must imagine that the work of the church is complete when the new members are enrolled on the books of the church. They must now one and all be utilized, and to this end enlisted in some one of its activities.

Probably it is at this point that more evangelistic campaigns fail than anywhere else. During the period of special meetings people are brought under conviction and through the co-operation of the pastor led to make a public confession and unite with the church. But with the passing of the evangelist and the bringing of the fruits of the campaign into membership, the church concludes that its work is complete. No greater mistake could be made. The new member must be enlisted in the activities of the church and become a part of its actual life before he can experience spiritual fellowship and growth.

For this reason the month of May should be set aside not merely to call upon and welcome the new members as fellow-laborers, but to enlist them in the various organizations of the church.

To this end the board of supervisors carefully go over the list of those who have united with the church and assign every one to some department. For instance, Mr. Jones is committed to the men's class. Probably he is already a member and possibly serving on some committee, but the fact that he is now a member of the church should be noted by the president of the federated men's classes in order that he may be given a more responsible position. The same thing will be true in the women's society. Mrs. Jones is no longer a prospect, but in turn may be assigned a block in which she may prospect for others. In like manner the young people will be utilized in the organizations for training, while the children will serve in the expressional activities.

Meanwhile one and all have been interviewed by the financial secretary with a view towards making systematic, proportionate offerings to the church. More details of this will be mentioned in the subsequent chapter.

It is important that every member should be enlisted before the summer season in order that they may have a full understanding of their work and become accustomed to their fellow-laborers before the opening of the fall campaign. There will be no time during the autumn months for training the new recruits in service; the enlistment and training must have been completed before September so that the entire force of the church can enter in immediately to its fall campaign.

Enlistment of the new members completes the annual program, and by way of recapitulation it may be well to suggest in outline form how the activities of teaching, training and service may be distributed over a period of nine months. In the outline given below the autumn objective is enrollment; the winter, education, and the spring, evangelism, each month of the season contributing one step in the objective.

ANNUAL PROGRAM

Autumn—Enrollment

September—Sunday-school Rally Day
October—Church attendance campaign
November—Promotion of evening service

Winter—Education

December—Mission study classes
January—Cottage prayer meetings
February—Stewardship classes

Spring—Evangelism

March—Instruction classes
April—Ingathering
May—Enlistment

When a church is sure of an increase in its membership of from twenty-five to fifty per cent each year, it is of the greatest importance that its field be immediately enlarged to provide for the additional members of the force. While it would be possible to increase the number of blocks over which the church has assumed responsibility, there are other ways in which its boundaries of usefulness may be extended.

The field is the world, and no church should be content to limit the usefulness of its force to a smaller compass. Its activities must be gradually extended beyond the limits of the immediate vicinity until ultimately they reach the ends of the earth.

With this objective in view the following steps may be taken for the enlargement of its boundaries and the extension of its field.

BRANCH SUNDAY-SCHOOLS

In his early youth the writer was privileged to belong to one of the largest churches of his denomination. He well recollects how, under the pastorate of Rev. David James Burrell, D.D., not only was the membership multiplied, but three large branch Sunday-schools were organized in the unchurched neighborhoods of the city. These branch schools grew rapidly, and even exceeded the enrollment of the main school. Eventually many of the scholars became members of the parent church, and thus contributed toward making it the most influential church in the city. But greater than the benefits derived by the community and the numerical strength gained by the church, were the inestimable blessings conferred upon the members who were privileged to teach in these branch schools. At the age of seventeen he was permitted to join the large group of teachers that was transported to the branch Sunday-school in a big bus every Sunday afternoon. Three years later he was admitted to the teaching staff of the home school.

In his pastorates the writer found it possible to adopt the branch Sunday-school plan to great advantage. While it was not possible to organize a school sufficiently near the church to employ a large use of its membership, representatives of the church residing at a distance were encouraged to organize Sunday-schools which were taken under the care of the main school. The reports of attendance and offerings from these branch schools appeared each week upon the church calendar. The branch Sunday-schools were everywhere recognized as a part of its work. Aside from the service to the unchurched communities where these schools were held, was the reflex blessing upon the church members engaged in this work.

Probably no one has utilized the branch Sunday-school more for extending his field and enlarging the usefulness of the force than Dr. Matthews, of Seattle. During the first eleven months of his pastorate two branch Sunday-schools were organized and two Sunday-school buildings erected. In twenty-five years he has built twenty Sunday-school buildings, eight of which were later organized into independent churches. At present there are twenty-seven branch Sunday-schools connected with the First Presbyterian Church, in twenty-three of which are also conducted Daily Vacation Bible Schools. The total attendance in one year was more than 100,000, while the total contributions were above \$5,000. It has been the policy of this church to provide the necessary building and equipment, as well as the teachers, for every Sunday-school

it has organized. However, each school assumes the responsibility of liquidating its financial indebtedness, and in no instance has the parent church been obliged to pay a deficit. Thus the branch Sunday-schools have practically been self-sustaining, while the opportunities they afford for utilizing the unenlisted membership of the church have been far-reaching.

PREACHING APPOINTMENTS

No pastor should be content to limit his preaching appointments to the regular services of his church. It was Spurgeon who preached from ten to fifteen times a week while he was yet in his teens, because he turned every home and every schoolhouse and even the street corners into opportunities for preaching the gospel. Long before he became the pastor of a church he was preaching daily in hundreds of out-of-the-way places. The same opportunities are afforded today not only to pastors but lay-workers to carry on services in communities that are unreached by the churches.

In his first pastorate in a rural community, the writer found several vacant churches that welcomed the additional preaching service which he was willing to give them, while schoolhouses were opened for services during the week. A goodly number of young people accompanied the pastor upon these preaching appointments, taking charge of the singing and in other ways assisting the service. This work proved of as much spiritual value to the members of the church as to the people of the community.

COTTAGE MEETINGS

Where schoolhouses and church edifices are not available for branch Sunday-schools or preaching appointments, it is always possible to hold religious services in a home. This is especially true in rural districts where a group of families at times live some distance from the church.

In one of his pastorates the writer carried on a weekly cottage meeting in a suburban district every Friday night. As the months went by interest grew so that it was found necessary to engage the use of a hall for Sunday services. Later a Sunday-school was started, and eventually an independent church was organized with this constituency.

A HOME MISSIONARY

Every church should recognize the value of having their representative in some home mission field. There is nothing like the support of such a missionary to arouse personal interest in this enlarged work of the church, and when the missionary interests have once been enlisted it is not long before the missionary force is augmented.

A FOREIGN MISSIONARY

All of the members of the church cannot go to the foreign field, but all can have their representative in distant lands. As soon as a church assumes the obligation for the support of a foreign worker, it takes over the responsibility for a portion of the world-wide field, and the more missionaries it maintains the greater it enlarges this important field of usefulness.

CHAPTER XII

ORGANIZING OF THE FINANCE

IT is just as necessary that the financial power of the church be at work as any of its other resources. Money has to represent us where we are either unable or unwilling to go, and it should speak just as loudly in its service as our own personal activities. Besides, the service of many churches is hindered because of its financial embarrassments. Until the church can issue a welcome to the unchurched that is without money and without price, her evangelistic success is questionable. The church is woefully belittled in the eyes of the people in the community if it has to seek their conciliation and co-operation to pay its debts. No man of self-respect will permit his neighbors to pay his bills, and the church injures its prestige in the community when it appeals to the neighborhood for financial aid to meet its running expenses. Moreover the church which incurs indebtedness for which it has no intention of being responsible, can hardly hope to produce members who will have enough self-respect and honesty to pay their bills. Is it any wonder that when the church seeks the financial co-operation of the community by a program of garbage sales, kissing frolics and cake walks, it loses the respect of the very people it is seeking to save?

All great enterprises have been properly as well as adequately financed. Large corporations and business

houses are recognized in the commercial world in proportion to the system and security of their accounts. Although the church is the oldest and largest and most important industry upon the planet, the financial support and system of no other big business is as open to criticism. The church is reproached for its haphazard methods by every master of finance, and its lack of system in money matters has not furthered its influence among business men. Instead of the church having compassion upon the business man, the average business man has had compassion upon the church; and the shame of it all is that the church has absolutely no excuse for attaining such an unfavorable reputation. God has provided a practical plan for financing the church just as He has provided for all her other enterprises. The difficulty is that either men are ignorant of that plan, or they are endeavoring to substitute some other method.

There are still some churches that are satisfied to meet their obligations by means of a collection. No business could be successfully maintained by collections, and no industry could thrive upon free will offerings. Last year our wonderful school system cost more than a billion dollars. How was the great budget of expense in our educational institutions financed? By direct taxation. There were no collections. A government only exists in so far as it maintains the power to levy taxes for its own maintenance; and a church likewise can only be recognized as such in so far as

it possesses the power to secure by direct methods the means necessary for its preservation and progress.

And if collections are an unsatisfactory means of church finance, surely bazaars and fairs and catch-a-penny contrivances are even more so. It is surprising to what extent some churches will adopt these clap-trap methods when they are absolutely without scriptural authority. You find nothing of this character in the early church. Can you imagine Paul writing to the Ephesians to conduct a rummage sale to meet his traveling expenses? Can you conceive of the great missionary suggesting to the Corinthians that they promote a cake walk or kissing frolic in the interest of the poor saints at Jerusalem? Instead he told them just how he wanted the money raised. He wrote: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). He urged a systematic plan that would do away with collections and every other impractical form of raising money. And Paul was not laying down a new law for the church. He was adhering to the Jewish law—the law of Moses—the same law to which Christ and the disciples were subject. The Jews for centuries had been educated to systematic giving, but Paul found it necessary to instruct the Gentile Corinthian converts who might be misled by the methods of the heathen worshipers about them.

Stewardship is one of the most difficult truths to teach. The wrong instruction of centuries makes it

harder to reform the methods in modern churches than to solicit offerings from the heathen. But to be saved from themselves American Christians must be led to pay to God what they owe Him and to recognize His rule of righteousness in their possessions. Luther said, "Every man has two conversions. The first is his heart, and the second is his pocketbook."

The absence of systematic, proportionate giving, however, is often from lack of education and organized method. The writer has served in five pastorates. In every instance there has been a financial problem to solve. Only a fraction of the membership were found to be contributors, and their offerings were spasmodic and uncertain. Through the organization and operation of a program of finance it was possible to make every member of the church a systematic, proportionate giver, and see the contributions for running expenses and benevolences tremendously increased. In three years one church tripled its budget for running expenses, and increased its benevolences one thousand per cent. Best of all, the church was at no time dependent upon free-will offerings nor was it ever necessary to make a financial appeal from the pulpit. Strangers were never asked to share the financial burden of the church, and the members by their whole-hearted welcome made it apparent that it was the salvation and not the financial support of the community that was sought.

To bring about this much desired end, the following program is suggested:

FINANCIAL EDUCATION

There is no question that church finance can be revolutionized simply by education. As a nation, the Jews still adhere to the Mosaic law of finance, despite their natural unpopularity and persecutions. You do not find them begging to promote their institutions like our Christian churches. Do not the Jews adequately care for their own? Moreover, what nation, despite the overwhelming obstacles against it, has been so marvelously blessed in its financial investments? Turn to the West for another example of what education in a proper method of finance will do. How persistently the Mormon tithers have flourished despite the efforts that have been made to suppress that church. Even a corrupt religion will prosper after it has adopted a correct method for financing its interests.

Financial education may be carried on in four ways:

1. Sermons.

It is a mistake to separate the pastor from the finances of the church with the thought that he can then give himself wholly to its spiritual interests. Spiritual development and financial growth go hand in hand and they cannot be successfully separated. The pastor must take the leadership in the organization of the finances, and emphasize its importance by a few sermons upon tithing and stewardship.

2. Stewardship classes.

One month during the year should be set aside for stewardship classes. Owing to the fact that the every-

member canvass should take place prior to the beginning of the church year, which in most denominations is April 1, it would be well to designate February for this purpose. The writer utilized the midweek meeting, and endeavored to secure as large a proportion of the membership as possible for these special meetings. If time will permit, it will be found helpful to take up the study of a text-book like the following: *Money the Acid Test*, by David McConaughy; *Money Talks*, by Albert F. McGarrah; *Our Lord and Ours*, by P. E. Burroughs; *Not Slothful in Business*, by Herbert A. Bosch.

3. Mission study classes.

Reference has already been made to this agency as a part of the training activities of the church. Missionary facts are the fuel which fire financial enthusiasm. It would be well to hold these classes under the auspices of the young people's society and have the sessions the last weeks of November and the first weeks of December.

4. Sunday-school.

In no place can financial education be better furthered than in the Sunday-school. With the introduction of the Six Point Record System in a threefold standard of education, the pupil becomes a systematic, weekly contributor to the Sunday-school. In this connection it would be well for the Junior and Intermediate departments to use the duplex envelopes, so that in his weekly offering the pupil may become accustomed to dividing his offering between running

expenses and benevolences. When the pupil joins the church he discontinues the use of the envelopes in the Sunday-school and assumes the church envelope for his weekly obligation.

As the Sunday-school contributes three-fourths of the members of the church, it can be readily seen how a program of financial education in the Sunday-school in a few years will assure a systematic, proportionate method for a vast majority of the church members.

Of course if the Sunday-school is to perform this great service for the church, the least that the latter can do will be to place the Sunday-school upon its budget, for the amount of money that the church invests in the Sunday-school will be returned in dollars and cents many times over after the scholars have united with the church.

FINANCIAL BUDGET

In a word, the budget is a prepared financial statement showing the probable income and expenditure for the ensuing year. The budget idea has rooted itself in governmental and commercial circles, and successful government as well as prosperous business operates on the budget plan. Even families that adopt an annual budget not only obviate the problem of making both ends meet, but are most likely to get ahead.

Churches therefore ought to use the budget system. This applies to small churches as well as large ones; churches in the country as well as in the cities. The introduction of the budget will lead them to set goals,

to make programs, and thus put order and system into their finances.

At least two months before the end of the church year the finance committee of the board of overseers, which we have observed consists of the church treasurer, treasurer of benevolences and financial secretary, should meet for the purpose of preparing the budget for the coming year. The finance committee is better acquainted with the needs and objectives of the church than any other group of men, but before they proceed to prepare the budget they should consult with other members of the official board as well as the heads of all departments, and carefully investigate existing salaries and present expenditures.

The financial budget should be divided into three parts.

1. Current expenses.

The expenditures for the past year, such as salaries, music, insurance, fuel, light, water, repairs, will suggest the amount probably required for each item.

It might be asked whether the budget should include the funds raised by the Sunday-school, young people's societies and women's society. Some churches would include these, but there are very good reasons why they should be kept separate. One of the purposes of the budget is to bring the membership to meet its obligations for the running expenses of the church without the assistance of any of the auxiliary societies. Contributions of the Sunday-school will be required for its own maintenance, unless the church assumes

the full obligation of its expenses. In either case, the children should be primarily encouraged to contribute towards benevolences rather than the funds needed for their own support. The same principle would apply to the young people's societies, who would prefer to have the privilege of distributing their own funds. The women's society would likewise prefer to contribute its benevolences to the women's missionary organizations of the denomination, while any funds that would be raised for local purposes could be applied to the advanced effort of the church. This policy enables every auxiliary of the church to feel that its prime purpose is not the support of the church, but rather the enlargement of its equipment and the extension of its field.

2. Advanced effort.

A growing church should never content itself with merely subscribing a sufficient amount to meet its running expenses. An enlarged budget will employ the financial contributions of the new members and stimulate a larger offering on the part of the old members. The very challenge of a church program will lift many churches from the lethargy of financial inanition to the higher level of conscientious effort and strength. Great things have been attempted and accomplished by congregations whose means have been most meager, but whose spirit has been indomitable. For that reason every church should have some objective in addition to meeting its regular expenses. If it has

liquidated its indebtedness and burnt its mortgages, advanced efforts may be put forth along any of the following lines:

- (a) **A building fund.**
- (b) **Building repairs or enlargement.**
- (c) **Home and foreign missionaries.**

3. Benevolences.

All benevolences should be placed upon a budget rather than submitted to the congregation for a free-will offering. In fact, the budget should meet all obligations without including the possible income from free-will offerings. Cash accumulated from collections may be applied either to offset delinquent pledges or assigned to the advanced effort fund.

After the finance committee has prepared the budget, individual copies should be presented to each member of the board of overseers for further suggestions before it is finally approved.

In a growing and enterprising church the new budget will undoubtedly call for an increase in the pledge of every member. The per cent of increase should be worked out in proportion to the past pledges and the new budget. This will be one of the strongest talking points in the financial campaign, as every effort should be made to stimulate the individual member to increase his pledge.

After the budget has been adopted by the board of overseers, a representative of the finance committee

should formally present it to the congregation, outlining in detail the program for advanced effort and the per cent of increase in the individual pledge that will be necessary to meet the new budget. This per cent of increase should be conspicuously printed on the pledge cards and envelopes, which should be in readiness for circulation among the members at least one month before the beginning of the new year. In some churches it is the custom to have the envelopes distributed from the rear of the church as soon as the member makes his new pledge. This saves a great deal of time and effort in the house-to-house visitation which follows. In fact some churches believe that members should be educated to make their pledges at church rather than at home; but this plan does not have the fellowship contact provided by the visit to the house, and it is questionable whether as thorough results can be obtained.

FINANCIAL CANVASS

This should take place at least two weeks before the beginning of the church year. The preparation for this day is largely in the hands of the pastor and the finance committee. To the pastor will be assigned the responsibility of a program of education. He can do much to prepare the way for the personal appeal by special sermons on stewardship as well as the instruction which will be given in stewardship classes. The finance committee will be responsible for the publicity of the date and the selection and training of

the canvassers. The date should be announced several weeks in advance in order that the entire membership may be prepared for it—the canvassers to serve, the canvassed to wait in their homes during the hours of visitation.

The finance committee will make a roll comprising the entire membership, from which may be deducted those whose pledges have already been received. The members to be visited will now be arranged geographically in small groups so that a district may be assigned to each of the proposed canvassers.

It will be found that the men of the church will be best suited for this work, and it would be well for the finance committee to meet with them previously and carefully instruct them in their message and their methods.

The canvass should not be merely an incidental service, but should command the entire attention of the church on the day of its consummation. In the morning the pastor should preach a sermon on stewardship, and special observance and instruction should likewise be held in the Sunday-school, so that from every possible angle the church members may be acquainted with the importance of the event. Early in the afternoon the canvassers should meet in the church for prayer and final instructions. Their work should be completed and a report made to the finance committee so that the results may be given at the evening service. This will prove a great stimulus to the members as well as to those participating in the can-

vass. Members not found at home should be followed up within the next two weeks, so that the report can be completed before the beginning of the new year. Failure to secure a pledge upon the first visit should not end the matter. Other canvassers should be assigned the delinquent, and as a last resort he should be interviewed by a member of the finance committee. Once the church makes it plain by its message and methods that it fully expects *every* member to be a systematic, proportionate contributor, the spirit of co-operation rather than compulsion will soon lead all to participate.

FINANCIAL MATERIAL

The financial secretary will require a weekly record book in which to record the payments of each member. The general plan is to have all collection envelopes gathered by the financial secretary, so that after the individual payments have been recorded he may then pass the moneys over into the hands of the church treasurer and the treasurer of benevolences.

The financial secretary will also procure and distribute the duplex envelopes, which will be given to every member. The duplex envelope is essential in order that there may be a careful and separate handling of what funds the church requires for its own maintenance and the funds it is setting aside for others. Through the provision of two treasurers, the church will protect itself against the insidious temptation of borrowing from a sacred trust to meet its own expenses, while the individual member through the

duplex envelope, will have a similar sense of obligation to keep the contributions for benevolences distinct from those required for operating expenses. Moreover, the individual member should be encouraged to reach that ideal division of contribution in which as much money is given to others as is spent upon himself.

FINANCIAL CONSERVATION

Subscriptions should be solicited from new members as soon as they are received into the church. In fact, it might be well for them to understand that every member in the church is a weekly contributor and that a systematic, proportionate offering is a part of their responsibility as church members. Where this is done, no serious difficulty should be experienced in ultimately bringing every member of the church to make his contributions by means of the weekly envelopes.

It was the custom in the writer's parishes to introduce the new members to the various members of the session the day they were received into the church, and in meeting the financial secretary they were carefully instructed as to their financial obligations. Before they left the church their pledges were secured and they had been supplied with a box of envelopes. Under this plan ninety-eight per cent of the church members became regular contributors, and from ninety to ninety-five per cent of the pledges were paid.

The financial secretary should also issue quarterly reports to all members whether they have paid or are in arrears. If they have paid, such a statement will be

a receipt. If they are in arrears, the statement will serve as a reminder. These quarterly statements should not only record the financial standing of the individual member, but also provide a statement of the receipts and disbursements of the church during that period. The subscribing member is a stockholder of the church and he is entitled to a frequent report of its financial condition. This report will not only be a stimulus to the prompt payment of all running expenses, but it will also enable the church to make a quarterly distribution of its benevolent funds.

It is said that there are 200,000 churches in the United States that spend annually from two to three million dollars for interest on sums borrowed for current expenses. It is also a well-known fact that the mission boards are obliged to pay enough interest on borrowed funds as would support a large group of additional missionaries, simply because of the delay of members in paying their pledges and in churches not paying their apportionments. A well-organized financial program will obviate these pitiful experiences and gain for it a new respect in the eyes of the community.

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